

Inquiry into Propadeutics for Philosophy

By Shomit Sirohi

I mean here that there is finally a debate on the meaning of individuals, and South Israeli Birds the Second group, which is waiting at a hill and walking up and down waiting to read the work. I mean then what matters that liberalism and Communism, when the real contingent effort is to be a young man in the hills.

I also mean to hector into the consequences of our lives - the Propadeutic of Kantianism and all its formalism is equally that of my own version of Kantian faith or Jewishness or Quran or Kabbalah and Bible, I mean not disrespect but utmost love in fact, which then is Dibendoff's beautiful version I call a cut at each point which then is the Pyrenical roar of the Jewish faith and its bending and howling on one's knees which is jazz dramatism, and I mean all that love for blackness I own for my ownself as my slaveness which I call historicity to free them brethren and sistren, which I announce then is the propadeutic of Hegel, and it means nothing other than words like diremption and alienation and sadness and depression, black depression which I annihilate with the Nietzschean bizarre affirmation of the life spent in Holderlin loving poets and paths I call Holzewiges abolished into the distant time and I mean then in propadeutic after propadeutic that finally there is another word called Interpretation -

I mean form the system and let these jottings roll. Call it Raine Style.

Division One - The Historical Outline to the Engaged Stance

Part I - Synchronic Structure of the Individual is about the nature of things and existentialism becoming part of contingency and modality which then is also possible and practical as the assessment of Individuals in History which then is also about the mediation of each individual to a group which is also practical in the sense of praxis and determination of moments in a Circle which is history and can be developed as First to Last and Last to First which then is the moments in contingency - I mean limit, limitless, freedom and incontinence are also experiences which are cognised into theology after a cleft in Being, which is what becomes the Quranic motifs, Judaism and Christian life, which I mean is still individual and Synchronism.

Part I:

I. Contingency - Analytic of the Individual - Marxism

The meaning of contingency is then a modality of necessity, which is bound by the rain, which is finally spontaneous and even a force, which is called conatus, which means a persevering in being and being-there which is differentiated from the substance into conatus, and is finally also the

movement of the rain, into encounter and induced by a clinamen which supervenes and causes a change to be followed into life.

I mean there is a temporal passing into being, or passing into life, of the nature of life, which then is meant to be the temporal progressive movement of life, which is historical and historicity in fact which is how the running in life is finally also its regressive movement - the individual in period of historical incidents, which means that contingency applies.

Also of course this then is the meaning of life, and history, even historicity, that there is a progress to life and a regression of its intelligibility for the dialectical synthesis - how the need for a medicine is accomplished as task, and the following sequence of recovery is an instituted professional life of worldliness which brings back the negation of negation of life to acceptance, which means a destruction is finally suffered, recovered from so that Western Ontology is finally given its view that there is also deconstruction or destruktio which means that there is the Western Logos and Western formalism shifted to deconstruction, a passage to limit in Heidegger, and only a passage an aporia in Derrida, which in my work is apodictic, which means a passage to the limit which is internal limit determined as limitless which means a negation of both Heidegger and Derrida into free life, free praxis, even finally limitless freedom.

- II. Incontinence of the Void - Blackness, Philosophy and Pragmatism, after -
- Pure thrownness, priorities, class analysis, race and femininity.
 - A. Abstract Time
 - B. Jazz models of history
 - C. Concrete themes and developments of the Integrated Method.

So of course that means the limit is transformed in modalities of the limit, it even means that being-there Dasein cannot be limited, killed and in anxiety, loss and despair. The Kierkegaardian thing-in-itself as Other which is finally infinite resignation of God as in-itself then appears in a depression as finally recovered in dialectical unity of the body running, the mind keeping consciousness and the flows of life becoming active and dialectical - when the praxis seizes hold of the mind and material being, into material and social being in fact determining social consciousness.

Limit, negation, void, all of this Being, then is an upsurge of Spiritual Being, and Life which then negates the limit into limitless, Incontinence and contingent encounter - catastrophe.

One emerges from nature when the nature is limited into catastrophe which is then limited in turn to limitless nature, which then is limited again to diremption and alienation in Hegel, which is finally nothing other than the opening to infinity, the self-cancelling expressions becoming of course almost perceptibly, a change to my own self-cancelling expressions - Infinite.

Abstract time therefore is an independent variable, the nature of Alif, and existence.

- III. Arcs - The Century, Conjunctures and Temporality - Jewish Faith, Fall and Messianism, even finally the Individual and Destination, in the Formal mode of Interpretation of constituent and constituted dialectic - all forms of the dialectic employed in this format - for instance need, negation, negation of negation, and even labour with material developments of Being.

So when history unfolds there is the development of material things and from things to nature, and from the formation of God, which then also is from God to things and their material development in progress becoming regressive, which is nature, things and the the nature of things being finally also the substance and its expressions as essence which is a conjunctural attribute of the God which means it is totality and structure, in fact structural causality, which then becomes an automatic process which is of course lived - the aleatory train, is finally taken.

- IV. Structure, Necessity, and Priority of the Meaning of Existence and Being with Two-Fold Investigations of the Progressive and Regressive as also an Propadeutic to an Inquiry where is the movement is the Previous in the Future

When Dasein finally is a pure structural process of the Interpretation of the meaning of Being, what happens to temporal processes, they are simply the two-fold investigation of the method of formal steps being followed, which then includes that the process is free, and freeing.

- V. Contingency and Modality, which then is the Kantian term for the Idle-Talk and even Guilt, Conscience, States of Mind, and States of Understanding, even finally Structure and Process as Existential which then is finally the Virtual, Actual, Potenza and Quantity of Aristotle's praxis which is the problem of reflection embedded in the Structure, Synchronic and finally - The Intellectual - the Role of the Intellectual

Time then is a modality of contingency in a basic propadeutic when time is lived, and then from there it becomes a daily life which then is everyday existentials which is finally the nature of qualia, which is matter and nature which then create a set of syntaxes which is the qualia, or what Duns Scotus, calls finally the material expression of contents own form, which means the man's existence mediated by qualia, which is a small piece of matter developing the qualia.

- VI. Arcs II - Long Durees, abstract models of history - material institutions and lives, even blackness, finally freedom from black lives, and Incontinence again.

Black lives then develop from this sense of a long history even a long slavery which then is developed by the logic of qualia - that frees the black people. It means for instance that the small matter there, has a form which it expresses as infinite nature which then is set theoretical nature which creates a virtual co-existence called of music which then is jazz music which has more virtual recent music of rock, rap all of that which then influences the black man's life with the music notation in the recorder in the room, which then for me is also finally how I relate, which constitutes an relation which is a virtual relation, and then this becomes a process in Whitehead's sense of a theoretical

process which then is sign-systems, which then becomes a signal-sign-system which then one is living under which then becomes semiosis and then of course breaks into multiples or multiplicities and so my dark remaining violences, destructions and Fanon-Life, then is broken into multiples - a pre-individual field of intensities called desire and virtuals and actuals, which are finally de-virtuals, which then becomes a machine, only a war machine which then is developed into nomadology all these Deleuzian words which make you black, which then is Sirohian because it develops a pure field of intensities and intensive differences which then is hyle and morphe understood differently.

- VII. Virtual Planes of Dasein's Univocity which then is Developing a Process in that Theoretical Singularity which means this process is a virtual happiness - a Threshold of Transformation already there in the beginning which then means emergences and emergent self is finally a process of the Will and Representation becoming moments of a Circle which then are finally moments - taking the cigarette, another moment - Preparatory analyses - a third moment - Praxis directed at a large audience - fourth moment - representations which are philosophical becoming Will.

Denial and Dasein - the Negation of the Priorities and Transcendental Contingency of Anxiety and Losing Care

Dasein is a man who is fine and heroic, he is even Dasein himself, the man called by the CIA to handle the worldliness of praxis, and militant praxis in fact. Dasein is engaged and authentic being, even temporality which is fused from the future to the past, split into a present Christ, Mohammad and Paul which is the present engaged. Dasein is busy laughing and smoking cigarettes, when Dasein is also busy engaging on a parallax critique of architecture and spandrels of his life, fully worldly till of course, one day he feels contingent anxiety and loses care. Here Dasein is denied, being-in negation, and is finally negated, Dasein calls it "Shot." It is like Breathless he tells his lovers (A Bout de Souffe), which he remarks is his palm on his bearded face, and passing over.

Regaining Care, Transcendental and Priorities - the Next Axiomatic and Deductive Step - Also a Virtual Hidden in the previous Step - Loss.

So Dasein is finally moving from denial to loss, he means here that there is a contingency becoming necessary like driving a motorcycle after a hospitalisation, which means he has now become Meaning, and Care which is like a virtual regaining his composure and no longer in anxiety, but engaged again - engaging. Regaining Meaning, regaining. The speed, slowness, latitudes and longitudes, even virtual and actual emerges, he is emerging or emergent.

Aijaz here is of course busy recovering from his suicide attempt, in an alternate ending of the film Aijaz, I wrote, and is evocative and happy, even emergent, but having been loss.

Grief and then Acceptance - Loss Dies Out.

As loss dies out, grief appears, the slight sense of happiness and grief, the most poetic moment - the future, l'avenir, like a tea with comrades in the Party.

Acceptance - Dasein Is Back - Transcendental Takes Hold

So of course Aijaz recovers.

VIII. Intifada, and Inteqam, Inteqal and Ittifaq - modalities of the synchronic structure of modalism.

The meaning of Being, then is a Spiritual Christian Upsurge, which then is modality in Ittifaq which means fated and contingent which develops into a material being and consciousness even political ruptural unity called Intefadas which then is the contradiction becoming a certain cleft in Being, which then is alienated existence and miscognition which becomes cognised, that certain Je Sa Miem.

Part II:

IX. Integrated Method - Temporality, and sketches of temporality (Arcs) with time-lines and progressive-regressive history, existentialism, Historicality, and Interpretation, with jazz temporal movement in a synchronic modalism. Debates - conjuncture or generalities, case or history, agency or structure, ground or condition, contingency or necessity, relativism or constancy, history, sociology or journalism - theological existence or nominal theology. Encounter or necessary stages, continuity or aesthetics, finally all of this in integration also means - Map of Ittifaq and temporality. Modality with Temporality.

When Dasein is finally in a contingent map of Ittifaq (meaning, etymology and Greek debates), which then is how the simple contingency becomes a complex contingent development of material incidents all of which are finally traces.

Part III:

A Set of Praxes with Words and Notations which develop into content as free of form which then means emptiness is the meaning of all this synchronic development becoming finally repeated as historical analysis and Interpretation which is ontological difference between say a situation and its Being, which then is indiscernible and this then is Ontic which means the level of existence and cannot be racist either which means there is a Left Heideggerean stance on the Ontic and Ontological as finally equal in true Communism which then has all other stances derived from it:

I. Pure thrownness to contingency, anxiety and depression - Transcendental priorities (checking the watch, and going to the professional life) - From thrownness to mineness, givenness, and gifts, present-at hand. - Jewish Faith, with Intellectual Life - The Task of Investigation - Inquiry and Two-fold method of the progressive-regressive - integration points across history - adjusting to spontaneity, and contingency their intertwined contradiction points, other points and debates. - Quran and Poemic slides of metonymic psychoanalysis - law and Prophet, even finally Isaiah of Berlin, Christ and the poem of aleatory contingency and pure aleatory drift, A Draft as finally nominalism. -

Christ - position and counter-position - from thrownness to individual Dasein, from Dasein to everydayness, and from everydayness to conjunctures and from there to history and historicity with the addition Sex, Sexual Difference and Feminine Grace. - Judaism, Islam and Christianity - Sex and Logics of Feminine Aesthetic Grace.

- I. Ontology and Ontological Difference
- II. Ontic and Ontical
- III. Sex and Contingency
- IV. Fallenness
- V. Faktum
- VI. The World is Everything that Happens, is all that is the case.
- VII. Sexual Difference and Ordinary Evenings - the Necessity of the Law of the Take.
- VIII. Rain, swerve, encounter, the take.
- IX. Jazz synchronism, modalism and Open Dialectics.
- X. Jazz models.
- XI. Logica Del Mundo
- XII. A perspective on all the above

Derivations -

The Ontic and Ontological - Non-racist, and then transcendental - contingent - history - Historicity of the meaning of Professional revolutionary, and anxiety - a moment of losing the professional attitude - anxiety and restlessness and even states, moods, understanding - the movement of history and its conscious life as progressive to the conjuncture which then is a developing running history and totalisation, which also means finally guilt and conscience - which is the problem of SuperEgo and all the violence of history affecting the leader or compatriot and comrade as wrong, but should be correct violence on the enemy.

The rest of the developments are finally -

Historicity - an experience of history and historical materialism with life.

Interpretation - Time and Temporality from Aristotle and Hegel -

Corrected to the correct structure of abstract time and lived temporality lived in groups and organisations which are to adjust to the following of disciplined activism and even the life lived in finally successions is simply a bourgeois attitude which is passive life - one must attempt a totalisation - just believe in Satish Sirav and that is sexual life and all of this is dogmatic but can be a Critique of dogmatism - one just lives a free love and free sex life and admits that women are desiring and are the Second Sex which is dialectical women and intellectual with photographs and this then returns to Ontic existence as Sexual Difference - man and woman in an antinomy which is joined as encounter, sexual passion and liberations called an event.

- I. The First Section - on the Individual, Collective and History lived as lived experience, and fact of my blackness, which then is also how to integrate to the brothers and sisters, which also means then Ittifaq, and randomness, which then aleatoriana becomes a logic, this then clashes into the class action and mass participation and civil rights movement which is all the encounter of M-L-M, and this makes it a simple thing.
- II. The Second Section - Beyond this is Interpretation - I mean History and Totalisation from the standpoint of the Intellectual - the Role of the Intellectual.
- III. The Third Section - A perspective on all my works - for instance a development of history, phases, journalistic arcs which then populate even historical arcs and conjunctures with the Intelligibility of History being a praxis, counter-praxis all mentioned in Dialectical Totalisation an Inquiry, which then must be made into a science of praxis, debate and history.
- IV. Beyond history, there is the Individual - the Psychoanalytic Case and its Integration to Points and Point-Worlds.
- V. The Fourth Section - I mean here that history is enveloped in the individual, integrated in his life, which is just life with lovers and this I call Torah.

I - V All Intertwined

First of course there is the development of history, then jazz synchronism and the modalism of history, with it the development of black rights through history as one large continent of brothers and sisters which then develops into conjuncture, position and counter-position which then is the meditation on Aldo Raine -

- I. Individual
- II. Auxillaries
- III. Several Mediations

I mean here that there are several mediations between social structure and individual agency which then is also a mediation between disciplines, which then is mastered by Sirohi who is Paul Cohen on this matter - I now link the whole process to mathematics and poetry which means for instance -

How is the forcing and declination swervism of the matter linked to an actual contingency and what is that minute that then engages the CIA in a run to the factories and revolution ensues.

II. The Part about Kantianism on the Whole Propadeutic

Theory, practice and aesthetics forms a system with these jottings - I mean any jottings -

Theory is finally a theory of worlds - I mean let there be the abstract structure of entities, Being, even structure and Being-there - all of this I call abstract structure - I mean be abstract, just abstract and wave your hands in a conceptual organon - I call that a world - Practice then is this

world reflected into multiplicity of cases which then is a reflection of the world and case, which then means finally develop a practice of common daily life and everydayness which then means aesthetics - sexual women and odysseys of her sexual repose.

Like that I claim - a world is when in everydayness, I see her in a pin-hole photograph, she is a case of sex - she is sex world - which I call finally a woman in thin clothing - all this then is contingency - Al-Fatihah- Al-Makki and Genesis. With Tohrah.

Part IV:

- I. Structure of Synchronic Jazz Tonalism with Keys and Tenors which are also music and finally reveries which are structured, like a unconscious 4/4 which also means Being but also perception, also Time. Intellectual Biography as Dialectical Materialism in Lacan and Althusser. Goshgarian - the theory of the encounter and progress.

When Interpreted - this work reveals that the progressive-regressive integrated method is also a derivation of the process of anxiety affecting the people and individuals which then is a contingency which is heroic, and so is all the modalisms of this disorder which then lives as heroism and is its meaning.

The way out into the world then is professional life - and worldliness and Dasein. I mean the whole book then has two levels of meaning - present to hand and engaged which then is this type of analysis in the work and then is also about the number of lived engagements and hope for life as Satish Siraav type Parsi thoughts on other theologies which is how life is lived - beyond that it describes the necessary nature of words, literature and sex, sexuality and poems and poetry - which then is how time is spent by a comrade and compatriot - it means just this -

The following sequence then is developed into a Being and Time which has to be read with the first half which together make the Reality of Two-Modes - Engaged Temporality (Part One) and Present to Hand (Part Two) together the meaning of temporality which then is repeated as from the present to the future and the past and engaged to the present to hand which is also however duration of the history which includes that the historical part (part one, temporality of Historicity) and the simple daily life Worldliness (part two) is united in a correct conduct which then is to be Being in the World on all topics - He will recover of course as the world is simply approached.

Division Two - Present to Hand - Worldliness - Being in the World

The Worldliness of Dasein

When one is in the process of praxis, and engaged praxis as Fanonian Sartreanism, one accounts for a psychoanalytic disorder and is dying in that Will, which then releases into destruction as the experience of colonization, enemy and practical ensembles, which then is the problem of groups and

institutions and pledges, but is actually sustained by simple encounters of present-to hand life, which then is the reciprocity and hierarchy of institutions, their key.

I. Present to Hand, Life among the Objects

Heidegger's name for the human being is *Dasein*, a term which can be variously translated, but which is usually rendered as "being-there". The basic and very simple idea, as we will see in future of caring, is that the human being is first and foremost not an isolated subject, cut off from a realm of objects that it wishes to know about. We are rather beings who are always already in the world, outside and alongside a world from which, for the most part, we do not distinguish ourselves. It is not therefore the Cartesian subject, who of course it is as a thinking being, but also his closeness to the world of his belonging. He means *Dasein* belongs to the world, including the pen and table there, and is pre-reflexive cogito, and reflexive, which then means like playing a tennis match, he is both spontaneously carrying the racket and playing the game, now when infinite possibilities become my chosen possibility, that then limits the infinity to a finite choice. This then is finitude, but one then ignores the chance of infinity. It means that there is a man running to catch a bus, but feels the wind and is happy, but catches the bus and feels sad, and this then is a journey of a role I play, depression and sadness, but will again become the running, when I am being there among the daily life objects. Just a happy un-alienated life of playing not hide and seek as Jewish people call the violence of teachers on students, but the happy collective life of a class where the teacher appears in spontaneous appearances, something like his becoming visible to the class.

That said, the basic idea of Being and Time is extremely simple: being is time. That is, what it means for a human being to be is to exist temporally in the stretch between birth and death. Being is time and time is finite, it comes to an end with our death. Therefore, if we want to understand what it means to be an authentic human being, then it is essential that we constantly project our lives onto the horizon of our death, what Heidegger calls "being-towards-death".

Crudely stated, for thinkers like St Paul, St Augustine, Luther and Kierkegaard, it is through the relation to God that the self finds itself. For Heidegger, the question of God's existence or non-existence has no philosophical relevance. The self can only become what it truly is through the confrontation with death, by making a meaning out of our finitude. If our being is finite, then what it means to be human consists in grasping this finitude, in "becoming who one is" in words of Nietzsche's that Heidegger liked to cite. We will show how this insight into finitude is deepened in later entries in relation to Heidegger's concepts of conscience and what he calls "ecstatic temporality".

I mean of course that finitude is a choice, but is my choice for a person in ethics, which is released from being towards that finite life, to its transcendental disjunction, which then is objective that phenomenology is a return to things themselves, and is the opening to infinity. I walk to the left, and

there the road turns again into another left and from there a right, like that I open chance, and then the chance at an infinite life resumes, as of course a man is calling you to the class room, where all of us sit as in youth. How did this happen, it was the decision to look not finitude in the eye, but participation in nature and normal life. He shrugs, ruffles his hair, and is happy he is Mathieu again.

I. When one Loses Caring, or Care

One is usually thrownness, one has being in a situation. When thrownness becomes difficult, it is possible that one is losing care. I have lost caring, or care, means that I do not care anymore, if I am caring then it is towards death, or being-towards-death, which comes to me as Others dying, and this makes me fall into anxiety and loss, and then priorities fail, and the transcendental is in destruction, as Mallarme argues one is in a shipwreck and it is an event that one then is dis-engaged, and free, but waiting for the answer to the deadlock, guilt, conscience and state-of-understanding.

I tried going to work, in the office, even then I could not get back caring, and real life, what the fuck are you telling me about unemployment.

It can happen as contingency (Heidegger), or logical necessity (Hegel), but this tarrying with the negative, is not the full power of responding to the call, it means that contingency is the necessity of pure aleatory contingency in the sense of a transcendental contingency, which then is es gibt, which means life is a gift. It means then that one is losing care, which is finally trying to care, which happens as a portrait of a materialist philosopher, he is finally a network of concepts = a network of cows, which means he is not yet, himself, he is not yet, the deadlock resolved unless as Buddhist Metaphysics, which means he will help out, and go out with the prettiest girl in town.

II. Caring, Worldliness and Being in the World

One then starts caring, it involves caring for the world, and is a call to engagement, and then is being-towards a revolution, and here one is a Quranic pensee, or a Biblical deriver, and then one is authentically engaged, and temporality starts functioning as being. I mean being is temporal, being is Dasein, and is finally being as temporal rhythms, and this rhythm is finally the being in the world and worldliness of Dasein, he is simply in a phase of recovery. Time is not time spent in a linear succession of past then present and then future, nor is it the Heideggerean from the future to the past and the present engaged, one is actually being towards in engaged projects and this then is the meaning that alienation in Will, is then a alienated colonized violent group fusion, which is not the authentic time yet, when one engages it means the individual, and group and history is plunged into the individual dynamic the existentialist, who then has a method, which then is different from the group, unless a well read man, who follows the being in the world.

All I meant was let me go into that cliffhanger of a moment of MLM. I mean the group can disband, I can live my own life but not as alienated, but as an individual, and then the group backs it, that is all, and I am not an institution of that group, but an individual. I am engagement.

III. Being in the World - Senses and Logic of Sense, Dasein is a Different Person - He Knows Himself

Knowing oneself, even when I have changed, is then solving the crisis. He just has to return to himself, because that is all. Knowing himself, dasein can be attacked but cannot lose caring, Dasein cares, and this returns his priorities, and creates a transcendental of priorities, and ranks the priorities, and lives by a transcendental - all of this is being in the world.

IV. Rhythms and Senses, the Caring creates a Shared Experience of Pain and Suffering, which then is transformed into the different world of Dasein, and his Worldliness, which is also a pure Pensee

Temporal Forms of Existential Life

I. The Regression to Structures of Time and Progression of Dis-engaged Life

To receive the world and its dying in terms of the being-towards-death of another, is finitude, which is then temporalised into being-there, who is resolute in being towards life, which then spiritualises life into the present to hand life of passive objects of life like a book on a table, which then mediates with organised groups and institutions, which then is daily life as series and collective series, which then becomes an existential life and project and being-there, which then becomes a historical experience of time, which is historicity and this forms three projections of time - individual - group - collective.

I. Temporal life and the Collective Time of Being-Individual

First time is a large portamanteau of Das Man, which is collective time of an individual going for labour, out of this a social necessary time, and an average time, of time spent in labour and working.

II. Working, Being-Together

Temporal life of working on intellectual material, and labouring in the university is Mitsein, a collective sharing and temporal rhythmanalysis, of being-together.

III. Five Temporalities

First the individual life, and its Das Man character of pure industrial rhythms of labour, then there is another temporality of spanned life, like a labourer in the agricultural area, then this becoming being-towards-death and authentic time and temporality of engaged heroism, and then comes the generational experience of complete temporal forms, and finally there is the simple time of being-in-the world.

IV. From Individual to Mitsein, Being-Together

The ontology of time, organises a man who is a reflection of the mine-possibility and chance and falling in love, which then creates the span of history and natural time of Being, which is then in ontological time, the rhythms of being isolated and alienated in the rhythms of natural life, which then becomes labour time, which then constitutes another alienated time of labour, which then becomes Mitsein as the shared time of a project, which then becomes the projected time of running and chance, which then organises the whole mode of production by an existential axis.

Progressive-Regressive Time and Temporality:

I. Progressive-Regressive

The first moment, is when a man is part of a group, and is then in temporal horizon, acting for a gaze which then is the impossible gaze of the spectator. This moment then shifts to the temporal partaking of a journey to the mass demonstration, but could also be detour and structure of time and temporal orders of being present at hand.

Like this the movement of progress and regression enters the frame of time and temporal sketches of agrarian labour, just as it is city dynamics of class participation in a universal time, of Quran which then is the other Bible, and Torah of temporal sketches of collectives going for Church or staying in the room.

I will now walk to the shop, and this is collective life, which in regression is the people of God.

II. Infinite Self-Reference

In infinite self-reference develops the life of the Prophet, he is among the people, and is smoking on a road at a curb, and this then is his youth, and he is finally in sets of time and temporality, another time articulating the believers to their destiny, of life and free life.

Division Two:

Although there is so much more we could say about division two of Being and Time, there is one final topic that I'd briefly like to explore and which some readers think is the climax of the book: temporality. Let me begin by describing what Heidegger is trying to avoid in his discussion of time.

Firstly, he is trying to criticise the idea of time as a uniform, linear and infinite series of "now-points". On this model, which derives ultimately from [Aristotle's Physics](#), the future is the not-yet-now, the past is the no-longer-now, and the present is the now that flows from future to past at each passing moment. This is what Heidegger calls the "vulgar" or ordinary conception of time where priority is always given to the present. Heidegger thinks that this Aristotelian conception of time has dominated philosophical inquiries into time from the ancient Greeks to Hegel and even up to his near contemporary [Bergson](#).

Secondly, he is trying to avoid any conception of time that begins with a distinction between time and eternity. On this understanding of time, classically expressed in Augustine's Confessions, temporality is derived from a higher non-temporal state of eternity, which is co-extensive with the infinite and eternal. I once meant Spinoza is then duration and eternity as this co-existence of the virtual eternity and durations of movements, even passages to the door and house and living inside a nested rhythm as finally the meaning of finite duration, as eternity which then is a class struggle, but also a moment in temporal succession that is the meaning of what I call leaving class struggle being a failed life.

In order to understand what Heidegger means by temporality, we have to set it in the context of the existential analytic of *Dasein* that I have sought to describe. The discussion of [being-towards-death](#) led to the idea of anticipation, namely that the human being is always running ahead towards its end. For Heidegger, the primary phenomenon of time is the future that is revealed to me in my being-towards-death. Heidegger makes play of the link between the future (*Zukunft*) and to come towards (*zukommen*). Insofar as *Dasein* anticipates, it comes towards itself. The human is not confined in the present, but always projects towards the future.

But what *Dasein* takes over in the future is its basic ontological indebtedness, its guilt, as discussed in the previous section. There is a tricky but compelling thought at work here: in anticipation, I project towards the future, but what comes out of the future is my past, my personal and cultural baggage my facticity and then, what Heidegger calls my "having-been-ness" (*Gewesenheit*). But this does not mean that I am somehow condemned to my past. On the contrary, I can make a decision to take over the fact of who I am in a free action. This is what Heidegger calls "resoluteness". I mean I will just kick it, and run off into the future which is available in just a stretch of being towards

infinite life possibilities. I mean I will run into the life of a woman who is waiting and I will look forward to ordinary things but also great engagements, I will be a busy man.

This brings us to the present. For Heidegger, the present is not some endless series of now points that I watch flowing by. Rather, the present is something that I can seize hold of and resolutely make my own, like opening a can and finding many directionalities of sense. What is opened in the anticipation of the future is the fact of our having-been which releases itself into the present moment of action.

This is what Heidegger calls "the moment of vision" (*Augenblick*, literally "glance of the eye"). This term, borrowed from [Kierkegaard](#) and [Luther](#), can be approached as a translation of the Greek *kairos*, the right or opportune moment. Within Christian theology, the *kairos* was the fulfilment or redemption of time that occurred with the appearance of Christ. Heidegger's difference with Christian theology is that he wants to hang on to the idea of the moment of vision, but to do so without any reference to God. What appears in the moment of vision is authentic *Dasein*. To put the matter mildly, it is a moot point whether Heidegger can inhabit these Christian forms without accepting or at least aping their content.

I mean then Christian is this form of life, it had to do it. Islam then is a form or version of Christianity and so is Judaism. Fit that figure of life and inhabit it.

Last Part:

The key to Heidegger's understanding of time is that it is neither simply reducible to the vulgar experience of time, nor does it originate in distinction from eternity. Time should be grasped in and of itself as the unity of the three dimensions – what Heidegger calls "ecstases" – of future, past and present. This is what he calls "primordial" or "original" time and he insists that it is finite. It comes to an end in death.

For Heidegger, we are time. Temporality is a process with three dimensions which form a unity. The task that Heidegger sets himself in *Being and Time* is a description of the movement of human finitude. As many readers have pointed out and Heidegger himself acknowledged, *Being and Time* is unfinished. The question that he leaves hanging at the end of the book is the issue that began the whole enterprise, namely the question of being as such. We have been given an answer to the question what it means to be human, but no sense of how we might answer the question of being as such. The task that Heidegger set himself, from the publication of *Being and Time* in 1927 to his

death nearly a half-century later in 1976, was the elucidation of that question, till resurrection recently which is being in the world after death.

Division Three - Being and Existence

From Heidegger I quote this -

“However, we should still have to listen, because we must think what is inevitable, but preliminary. Therefore, we must be neither surprised nor amazed if the majority of the audience objects to the lecture. Whether a few will, now or later, be prompted by the lecture to think further on such matters, cannot be foreseen. We want to say something about the attempt to think Being without regard to its being grounded in terms of beings. The attempt to think Being without beings becomes necessary because otherwise, it seems to me, there is no longer any possibility of explicitly bringing into view the Being of what is today all over the black board, let alone of adequately determining the relation of man to what has been called "Being" up to now. Let me give a little hint on how to listen.”

I call this between engagement and simplicity, and it is all how to listen and sound, and go towards Being which also means developing a Process, or a Belief, or even a World, which then is grounded in acts like wearing a shirt and trouser combination and developing a theory of the process, world or outline of this, and elements, all that is called to listen, or to speak.

Table of Time and Existential Operations, Typologies of Time and Temporality

Levels of Temporality - Structural, historical, and regional, minimal and medial, maximal.

Marxist modes of analysis of Time and Temporality - Industrial capitalism, and large structures of rural temporality, finally national and international balance of class forces and the material structures, of sectors of the automobile and other manufacturing processes as human mediation of sectors of materiality and social mediation of technology.

Collective Typologies:

Peasant Time and Temporality, Working class Time and Temporality, and Nexuses of these Times, and Temporalities.

From Marx to Freud, and Feminist Temporalities, even Intersections in life, and the Homosexual Affirmation of Time and Horizons of Being-there as Mitsein or Being-together, the mode of simple

groups of militants, and their shared collective ways, apart from the concentration in the form of power, being-together, as shared togetherness of a militant group or groupiscule, even party politics

Collective organisations of industrial temporality, and intertwined temporalities of a demonstration and its scaled temporalisations, and even its ultimate aim of the seizure of state power being inadequate to spontaneous strikes and even agrarian struggles all being measured as levels, and structures, even processes of history.

Collective series, and daily time and going for labouring work. A modality of the collective time of the people.

Time and its Tiered Structure and Human Mediations, a Static Model of Time:

Three tiered structures of Time - The Natural Time of History, as a Natural model of Time, the Geological scope of Time as a Catastrophe, The Industrial structure of capitalism and fallenness even thrownness into existential time and temporality, finally material structures of time and Time's axis, in sets of collectives and dispersed individuals.

Relatively Long lengths of Time and short durations, even long durations, and measured periodization of Time and Temporality:

Six Sets of Time - The Long Historical Arc of A Century, And the Historical mediations of groups and social groups, in terms of the organisation of the people by the Communist and Liberal parties, a number of such mediations of Time, Temporality and Temporal Ekstasis of the protest and lyricism of Poetic conceptions of Historical Time, Abstract and concrete models of Dialectic in Time and Temporality.

A Structure of Existential Analytics, A priori and A posteriori applied to real, actual life, as phenomenological modes of Analysis, and Investigations of the Heroic Temporality of a Leader, or his friends, Mathieu.

I. Division One

Time and its Fundamental Operation

There is a man, he is a walking figure of a thinker, and then he investigates all of reality, into three positions on what he calls time. It is Being, or ontology, the fundamental investigation of existence, which then meditates on the axis of time. There is nothingness, and science,

that guides action, that is praxis, and theoretical positions, which all amount to what Heidegger calls idle talk. There is no-one who is approachable, there is no path to existential operator. We are here dis-engaged. It is only time.

Time and Divisions within the General Division

- A. Das-Man or industrial revolution and capitalism, as a modality of economic structure
- B. Intertwined logics of all people, on foot or bus, or even in sets, and finally in positions irrelevant to politics, or even no power that even has any sight of the people, who then is responsible, it is best to be irrelevant.
- C. Temporality of this intertwined logic, as a movement of force. There is no force. It is all emptiness, distance, and loneliness and restlessness, for the fundamental encounter, life, that is finally, all that matters. The world is everything that happens, in Wittgenstein.
- D. Temporality in sketches of historical sets, like everywhere people, and the man listening to music.
- E. Time axes, the industrial production process, the capitalist entrepreneur, and even the CIA, all aligned to active temporality, which in normal life, is irrelevant, only the hidden problem of police work, and you are singled out. This means calculation of how there is oppression, and one fundamental task, investigation like a detective fiction. What happens then? There is no problem, life goes on. I think this easy life, requires one logic, a priori and a posteriori and several complex judgements, I will call a table of judgements. Universal, affirmative, and singular, with some negative and infinite judgements.
- F. A priori - a limited group, a flow of traffic, a pathway, a overbridge, complex articulations of a single man and a demonstration fused with the people, that is Islamic protest or Christian upsurge.
- G. A posteriori - a Division of all these logics in intertwined temporality I will list:

Intertwined logic One - The workers in a factory process, are drifting to a general logic of a demonstration.

Two - A man on the road is searching for another man.

Three - Police in search of a connection to a readerly person.

Four - Positive emphasis of the police, which is operating on being-in-the-world, and happiness for all

Five - The reader of banned literature being the fundamental person, who understand social sciences and is explaining to the woman, who is divine.

Six - Complex articulations of strikes, daily life as axiom, and even some peasant crisis and upsurge, and poorest people getting radical, all in shifting ensembles of Communists and Liberals, who organise an institution that is about election processes, or simple demonstrations, with its success being a measure of distant bird's-eye protests.

Seven - Articulations of intertwined logics of a bus protest that went of in Brazil in the 2000s as an effect of contradictions, that was because of a global financial crisis.

Eight - The uselessness of dense social minds and political charged earlier called Time and Existence kind of pensive engagement, which is more of a job, like work at a journalist office and have style, just a positive attitude.

Nine

The whole Trotskyist verve is to debate in a club and do nothing except write material on a website.

All of this becomes a full logic which is that there is collectives, large ensembles of series and public opinion drifting towards some dominant party on the top, which then gets alot of attention on the media, that could be negative or far right even like recently in India. And then the whole articulation works out to this map:

- I. Collectives, public objects like markets even phenomenological markets, and labour, and series, essentially series everywhere, and indirect gatherings, that all amount to a culture of climbing buses and getting home.
- II. Axis like the bird's eye perspective, that sees unrelated protest all over the world, or traffic.
- III. An Axis, like the stores and people who run the stores, and alot of idle conversation.

Being and Existence - The Encounter of a Love Affair, or Many

There is a number of sets of people, and then big government, big business, media houses, and parties and protesting people everywhere in different worlds, and the apartment life, and the permanence of rupture unity as a punctuated equilibria in uneven developed consciousness and trajectories of militants, all of which is univocity and virtual and latitudes and longitudes of happiness when the crisis ends, with some analysis by the journalist or historian, chilling out in Mediterranean restaurants.

Then the revelation - love and friendship is all that matters.

Division Four:

The New Testament

- I. The Greek House

The first Christ act is a perception of a naive and caltina in comparative historicism, is the early educated years spent in Isiah, South of Jerusalem by Christ, and its comparison to Mohammad who lived between Mecca, his house and Medina, a central north square and market, where is their incessant smoking habit, and love and longing for a woman, who Mohammad met only a few times, in his life as in fact the partage of rain and walks, which in Christ transforms to a life with a political woman he spoke to only a few times and touched her palms. This Hassadim then became a historical epoch prior to Zhanji in Mohammad and Islam which was founded around the end of his stay in Mecca, and in Christ, what is called the Sermon of the Mount, which lasted for one year, before being changed to a stay in peace in Isiah. This then partakes with a man named St. Paul who went to Damascus in the AD 50, and lived in a Greek house, and then led the centuries to Rome north of Damascus, at that time considered the same city. In another pharisee, Zhanji was an earlier revolt Mohammad was called to have participated in against the police and state of Darius and Byzantium, where Christ participated in a walk called as the Moses sea partition, where he saw protesters in a split lane he walked through.

This period in the Greek house can be called as Being, Essence and Concept, as for nether in Being, which was understood as Essence which meant dances, drinks and an arche of philosophy where they approached the writings of letters in Urdu and Hebrew, and then the Concept, which was for them what is the fate of a liberation, what they called a sequential rain of atoms and people dancing into the life of swerves, which meant somehow to abstract all elements into in Mohammad, a life transpiring as Islam which means only the plain observation of Islamic or such life, which in Christ is the observation of life and law. Paul of Damascus (I:41)

II. The Franciscan Monastic Life

After this in Cantonada and Decaloguet, life became about living for Christ in a monastic life in Jerusalem, South of Isiah, where he led in hearsay a number of liberation movements, and was caught in a fishing scheme with St. Matthew who lived near by but was from a fishing village somewhere in Jordan. In Mohammad's life he began talking about a few Ulamas and is known to have met nobody throughout his life in Francesca, and was rumoured to have made a billion and helped Zhanji proper.

III. I am Living but Not Fully Caring Then

I care that I live, for it I live in a form of life, I am caring for life and all its running. I am visccitudes of life. Like a general unconscious love for walking and meeting a friend or hanging out at the shop drinking tea and engagement.

What then is visicitudes of this Quranic and Biblical even finally Tohranic life - it means waking up on the morning, going out and then at one level wearing a watch, and then following the directionality to the school or to the university or to the Church, and then sensing it as Sistine

Chapel and returning to sleep in the afternoon, and free again in the evening, all of this is Church life.

Division Five - Open Dialectics and Keys and Tenors of Engagement - Mental Life and Jazz Purism

In a pure movement life is compared to jazz music, when there is a abstract model and a concrete life. I mean it says that when the situation in life is catastrophic or losing as they call it in Coltrane, the notes mix up and fail, and when there is a situation and a being in a cigarette store buying wandering Jewish Islamic or Christian meditation, there is the phenomenology of life as jazz.

In one pure movement then like this called situations and phenomenology to the real lived act of making music in an ensemble, the ensemble analysis proves the ensemble to be dead, unless the life form is shifted. I mean I have to live a life and that breathes life into the ensemble and becomes a dialectical process of cross-referencing movements and life, and life's failure is an absence of engagement.

My Own Observation of this fact, or faktum, is finally the following case dialectic -

- I. Philosophy is a tenor, for which anti-philosophy is stance and engagement with truth.
- II. The philosophical subject, is a subject which desires the maxim of the woman and sexual rapport to be given to its destruction in Lacan, which then is the hysteria of a neurosis of Lacan, which then develops into the counter-finalism of the victorious march of the political subject.

I. Abstract Labour and Series, the Queue

As the city is a number of cities in fact, in Tehran or in Delhi, a individual is of course concrete labour but is turned into series which is waiting for the bus, and this then is how all concrete labour is finally a abstract labour. It then is clear that Ilaan is now a unit of abstract labour as he is generalised in cities, and this then is abstract labour across society in general, not only factory labour which is concrete labour made abstract labour. The concrete temporal index of sensing the city in cinematic forms of perception and walking in fact on some road, which then takes the metro, which is then the complete transport industry, from railway lines to metros to taxis and buses, all of this then is how Ilaan is travelling in a bus.

II. Abstract Labour, and Abstract time and Priorities

When the temporal dynamics of catching a taxi is globalised into a set of cities with the vertical temporality being the abstract temporal order of a life, which then has a social history incorporated

into experience, or lived experience, of in fact going into a book store and that has a cinematic virtual which is its set up. Priorities then order the existential subject into a transcendental of his life in fact.

III. Literary Examples which is a certain type of Abstract labour and Concrete Labour which takes lived experience and is Abstraction

Literary abstraction then intervenes with social history and historically interprets the organisation of a man who is in a restaurant as his peculiar speech and practico-inert language and signs and life, which means he is depressed. Literary comments then inquire into his life as a form of labour and practices such as ordering “the two”, beers of course, as Ilaan sits nearby and drinks his beer. This abstracts then to the alcohol business and is as Kobad says, also a condition of labour in the countryside, down there.

I. Dialectical materialism, empiricism and Monism - Intellectual history or Historiography

First of course the dialectical treatment of empiricism, is the organisation of empiricism into a abstraction which is its structure, now of course historical sciences indicate the empirical details are finally hyper-empiricism which then is dialectical in itself, but the critique accounts for its consistent abstraction into what Sophie Wahnich calls the French revolution as a tradition of preserving the process of details and their meaning in history. The further abstraction of this type creates what Anderson calls a political structure, which is neither economic nor cultural, but strictly a style of political structure creating another word for institutions, and organised groups as the further totalisation of a process. It means however that history can also mean social history, lived experiences.

Hobsbawm of course commented in the 1978 debate on English Marxism that there are so many perspectives that history must be a contradictory logic, with several clashing logics, much as Althusser argues for Marx's capital, a philosophical organisation therefore will reflect as with my own works, existentialism or historical materialism, of so many kinds, that one returns to each thesis to maintain its order. The notion of series, in different levels of meaning from price-series to public opinion and series, to unorganised groups of individuals on the roads and in a bus stand as queue is also series, one must admit that all of history requires a literary taste to solve the crisis of synchronic or diachronic totalisation into finally its synthesis.

II. Totalisation

So a man and a woman are across each other in a room, and they walk together, and this means to totalise, and totalisation is the process of overcoming their obstacles or deadlocks. One can call it psychoanalytic when the fort da and endless debates, are not ceaseless alternation, or spurious infinity but self-limits, checks and improvises like jazz music into a totalisation.

III. Colonization or for that Matter Oppression on the Poorest after Colonization

What is important to us here are the two following aspects of colonial praxis and independent world system process. First, the praxis of oppression which we have just described complements the process of exploitation and merges into it and can even by a systematic other-direction and Other-directed violence, by which I mean an exis, or an exigency of mediated violence, of say someone who is oppressed counter-finalising into my shared violence and so the limits of a group and its dynamic is the interiorisation of violence and that makes the pledged group based on this violence by which it becomes a son of violence and then purifies and reflexively engages in finite choices, when actually facticity is a choice which has to be transcended and that bad faith, will become true faith only when transcendence is always praxis or totalisation.

I mean though that one cannot not totalise or historicise or clinically assess. I mean one cannot believe in the judgement and temporal lags happen as form and content are in perpetual limbo. But I also mean negation of need becomes an exis and a negation of negation ensues and the dialectical and practical organism is fed its hunger is quenched and the life is followed a Christian Jewish Islamic ritual, that life becomes a malleable dialectical process - what Engels meant is that form always changes the content in violence which is natural maladaptation, but then this manipulated dis-engagement is bound to engage and then life comes back at first in some small bits of perception, but then its totalisation. It means of course structure, is in French structuralism also a state and this violence is then met by a force of negation which will be the vanishing mediator to a new structure, which is the fascist second term is possible, but not forever, because the colonized will attack the coloniser again. If there is attack there will be counter-attack, and this perpetual circularity will lead to public opinion or opinions till of course the Universal Judgement is passed, even Forced, and this I call the abstract structure winning against counter-finality.

By 'process of exploitation' I mean the practico-inert functioning of the system once it has been installed: strictly speaking, the big (colonialist) land-owner does not – at least in Algeria – force the natives to work for him for starvation wages; the deceptive system of free contract on which the capitalist process is based has been acclimatised in Algeria, or so it seems. In fact, demographic pressure is producing an under-nourished population, in a state of chronic unemployment (or semi-unemployment) and the natives come to offer themselves to the employers, poverty creating a competitive antagonism which forces them to accept, or even propose, the lowest wages. Owing to poor industrial development – which is also characteristic of the colonial system – this mainly agricultural sub-proletariat cannot overcome these antagonisms in a unity of demands. Working-class emancipation goes hand in hand with industrial concentration: in a colonised country, the pauperisation of the masses destroyed the structures of the old society, and removed the means for reconstituting another, based on different structures and on different relations of sociality.

In this sense, therefore, it is possible to claim that exploitation by new generations of colonialists of

new generations of natives realises itself as a process: in the framework of an economic and social system, wage levels will be settled on the basis of specific material conditions which elude the action of the colonialists as much as that of the natives (the economic conjuncture and the demographic thrust, for example, etc.). But the process is mainly conditioned by the atomisation of the native masses; and is based on the following duality: the disintegration of the old communities, and the constant dissolution of any new groups which attempt to form, and a rejection of integration into the colonising society. In short, it proves only that the economic organisation of France enabled it to define a colonial policy and then leave Algeria peripheralised after the victory of the people and FLN, which sustains how their defeat was ensured by their very success. But the fact remains that the practices of extermination and plunder of a Muslim society and politico-financial committees created the system on the basis of this radical seriality. In other words, the radical impotence and the poverty of the masses were at least implicit among the fundamental factors which the banks and the State combined and transcended in the project of a rational exploitation of the colonies now as a world system called the free modern world. Thus, when one reaches the key-condition of the colonial undertaking, low wages, it is notable that the process on the basis of which they were settled was a necessity of the practico-inert only in so far as an oppressive praxis had deliberately produced a situation which made the process necessary for a long term loss of my black rights, or even French speaking rights.

IV. Capitalist Society

Capitalist society is characterized by the systematic non-organisation of production and automatic financialisation of the advanced capitalist nations at the expense of black or third world poorest (even if trusts, combines or partial planning enter its development as also financial banking without the possibility of liberties being a common possibility, or even my possibility). From the point of view of positivist rationality, one might say that social capital is simply the sum of innumerable individual capitals. But, at the practico-inert level, our investigation shows that, regardless of the individual action of various capitals, the general movement behaves as a unity. In particular, the total product is not, for the capitalists as a whole, the sum of the products of society: for the class taken as a whole, it is essential that this product should have a particular form of use – that it should include both means of production for the renewal of the labour process and means of consumption (for capitalists and workers). This necessarily implies that simple reproduction is incompatible with capitalist production. The total product of capitalist society implies 'expanded' reproduction, that is to say, the accumulation or allocation of an increasing portion of surplus value to functions of production and consumption mass models which means that I have not even in my intellectual life, Malcolm X argues, seen a good wage for black people or any of my psychanalytic friends, I am oppressed as a black man, or my wife, a woman, because alongside the proletarian and poorest fighting in tribal India, seen a good wage life, forget hospital bills I can pay or have as a real value..

All this is true: the lack of coherence between individual enterprises is only apparent; their coherence is fundamental in so far as they all contribute to the total product. But it must be noted here that this coherence is serial. From this point of view the capitalist process is a collective. How could it be otherwise, seeing that total production differs precisely in its common organisation from

non-organised production? Surplus-value, accumulation, competitive markets, and the circulation of commodities are relations of alterity. The mediation in fact is money, which represents the faux frais of the private economy and which the latter produces as a regulator of its anarchy. But money is matter-mediation and is necessarily the Other.

Part VII. Is History a Final Personal Condition shared by Brothers and Sisters - the Fraternity. Autonomy and Political Action, and Praxis therefore and its Limit in relation to Life.

- I. Singularity of Praxis, when the Cycle of History is Broken in the Organic Cycle with the Advent of Humanity as a Individual and his Group in relation to Charged groups being Brothers and Sisters who will then be History when there is a Singularity of Praxis Only

Historical praxis is thus characterized as a relation between the organism and the inorganic, or as its relation to other organisms via the common mediation of inorganic inertia (in the agent as in the acted-upon [les agis]). Praxis is in itself a degradation and a decompression of organic integration. A decompression, since it unifies as a function of perpetually future unities (the ends to be achieved); a degradation, since it does not integrate inorganic substances into a biological unity (i.e. does not produce a being whose ontological status is equal to its own), but confines itself to wresting them from the world of dispersed exteriority and marking them with the seal of life, without communicating this life itself to them. These passive syntheses have the object of maintaining the practical organism in life, and – depending on circumstances – they succeed in two ways. When the organism directly needs inorganic substances (water, air, etc.), or when it protects itself against over-abrupt variations in the surrounding milieu, worked matter directly conditions life (from bad public healthcare, to lack of psychoanalytic attention, to even low wage conditions and exploitation in organised groups of far rights in university life.). When the organism nourishes its own life with living substances it can be a praxis or set of practices like taking medicine with natural therapy, that can then make organic life a higher stage called adaptation in biology for a maladaptive life.

- II. Praxis and its Constitution in Violence called Anti-Praxis as Circularity, Markets, Public Opinion, - All I needed was a Doctor and Teacher, and I would live a good life.

The unity (i.e. does not produce a being whose ontological status is equal to its own, and call that race or women's life), but confines itself to wresting them from the world of dispersed exteriority and marking them with the seal of life, without communicating this life itself to them. These passive syntheses have the object of maintaining the practical organism in life, and – depending on circumstances – they succeed in two ways. When the organism directly needs inorganic substances (water, air, etc.), or when it protects itself against over-abrupt variations in the surrounding milieu, worked matter directly conditions life (purification of an air laden with toxins, ventilation systems in mineshafts, etc., or heating appliances, etc.). When the organism nourishes its own life with living substances (which is a feature of historical facticity in man: he is the living being who feeds off plants and animals, but cannot by himself directly realize the living synthesis of inorganic substances), passive syntheses play the role of practico-inert mediations between life and life. If, as a purely logical hypothesis, we envisage a living species – on some other planet – already having the practical

possibility of producing life from the inert, it will be easier to grasp the specificity of our eternal life.

I mean here that the organic cycle is finally a life cycle or activities which then is praxis and is Aristotelean when the organic cycle is also broken into a singular construction of a plan of life to totalise the present-to hand drinking of water and sensing the wind which is a need that negates by the hand gripping the water can and drinking off it, which then totalises the dialectic as a number of sequences which are about this dialectical hyper-praxism.

Division Six - Praxis and Everyday Life - The Analytic Orientation, Analysis in Fact

I. Speed

So in a pure movement of speed there is the sheer strength of a living organism, he is flowing with temporal arrows and this then is topoi on how to engage with the problem of an end that failure is inevitable and without encounter her there and the joy of her being in your life and sexual rapport which then is a praxis of bodies and organic bodies in fact against the alienation from our flesh as contemporary computer life.

I mean then Will as Representation is a set of axioms of will as dying and tragedy which then alienates life into moments of moments which are circular violences, which breaks, the crack in the Universal, is Christ, Mohammad and Paul, who will to represent, and represent each moment as cracks, that moment she healed, that moment they healed and Miracles happen.

Every moment therefore is dialectical, it means that the suffering and Pain of Others in Samsara is marked also by the I Ching which then is forcing its way out and falls behind for another person, who is guided by the Bodhisattva back to Nirvana, and this life cycle is broken moments of miracles, which then is how the ground hits condition and revolves around and falls back in jokes and humour on the eternal visit of Samsara till one is finding absolute humour in the matter and sits under the tree and sleeps, and laughs more and more, till it all becomes a grave silence, the silence of Buddha himself, who is trapped. And this joke persists as an attitude, till in fact life becomes Nirvana and this is nothing other than a transcendental shift in attitude.

One submits that Nirvana is not some sphere up there in the heavens, but is an actual fact just a phenomenological reduction and is so hard to do that one laughs, and cries ones way to that shift in perspective, which is then analytical with the Zizekian broken circle where the cracks in the edifice are jokes, parataxes, antinomies, and radical paralogisms all of which is finally turned from an epistemological approach of analysis or psychoanalysis or even theoretical progression to in fact the solution to the problem which is Nirvana.

II. Theme and Variations

And variations, the story of a variation going wrong is then the end of poetry or music according to Adorno, that Sirohi abolishes by a variation stronger than that variation which becomes the theme of engagement or even jokes creating a number of themes and variations abandoned mid way and becoming someone else's theme, till of course a number of variations on even doctoring and conditions of psychoanalysis are abandoned all people left at a bus stop wondering if the series is presently going to a work place.

I mean nothing abolishes chance, and this then is chancy behaviour, always developing a theme which returns to variations and identity then and its differences, a woman in crisis and her chaotic mind, all of this then is identity, my identity in fact my theme which is abolishes into symphony and absolution, till the fragile absolute is a zero-point experience of finding the absolute in fact, as a theme of impossible simplicity called Nirvana in fact, the fidelity to one variation, which then creates the Eternal theme of jazz and symphony as engaged existentialism and present-to hand viscissitudes of a proof which will always be a paradox on proof till proof wins as the realisation of certainty.

III. Movements after Movements - The Spear, the Achillean Phalanx of the Myrmidons amidst Illiad

As the phalanx develops a movement, the ensemble becomes a praxis of movements in opposite to Achillean proof and demonstration, there is now a number of movements in Patricolous who gives way to death as Achilles kills Hector lives with Chryseis and mourns his brother's death, which then is resurrected till Achilles shoots himself over Chryseis' death on a ship of escape to a longer eternal life he planned.

"I lived in the time of Gods."

IV. Will

The particularisation of life is its Will as dying, which then is Gilgamesh and his search for eternal life opposed to Erdiku and his wish for the same, but as Will to dying which then ends up creating a heroism of Anadu as the victor of the Bhagvad Gita as finally its tragic perception of war. It means war is finally a bad aim, and must shift to peace, which is eternal life for Hinduism, which is the option life and death on the side of the appearance of life as Maya which then is life as an illusion, which can also be real, such as the real appearance of a structure of the practico-inerte field of exploitation and its developments into larger kingdoms as the Vedic heritage of even temporal praxes in complex syntheses of say hours as days, and temporal negations of the common life for its alienation into a collective with differences alienated further into a different set of panopalies of organised orders all of which becomes a caste or race, which then is differentiated into ensembles all of which dying as living, which means that peace in Arjun means totalisation of its war on the

Other Mlecha.

V. Therefore Judeo-Christian Legacy

So when the armed panoply organises its ascendance, what is at stake is the Judeo-Christian legacy which is vying with the armed complex ensemble by a few good men. In that victory then is perfect redemption, but then again a few people succumb to Will as tragedy and dying, which is the onset of a ensemble praxis which is nothing other than dis-engaged existence, that pure life of retirement and happiness which is born from an earning or salary spent on goods bought from the Market shop.

Instead the dis-engaged stance starts being overpowered by its past, present and future. And this is why Sartre is so fundamental that the present takes hold of one's engaged praxis, and is a real running towards the bus, or even the lover, a real present - an adventure. And so temporality is true as a succession of points as present after present in a past, present and future but in a flow, in a real ekstasis.

After Sartre though life cannot be lived in the same Heideggerian or Hegelian repetition, of finally the future as past, which then is present life engaged, it means the same thing, in Sartre, present engagement. But Sirohi inverts this praxis - it is present after present, but with an arc from the future, it means the future is a Messiah that temporal ekstasis is oriented to in a Messianic fall to Hebrew life being planned in the retroactive shadow of utopia, which then is not a repetition of Lenin and Trotsky's half life of a Winter Revolution or even the graver sense of anxiety shifting to Maosim, as courage and justice against anxiety and Superego, but is preferred in Sirohi to a pure incontinent shadow, as he walks through a cathedral in the morning. He means the destruction of Superego, is finally a pure destruction, spent in temporal praise of his lovers and this revokes the Graeco tradition of tragedy to its end, the destruction is in moments then first a violence, then to violence another attack, and finally violence suffered till of course destruction turns into solace.

VI. Future, Past and Present, as finally inverted to the Past, Present and Future, or even the Present as Futuristic and As Past as the Greeks in Franciscan ontology.

So when the future moves to the past, there is also a rain in the present as Heidegger recovers the Will in tragedy and dying as a alienation from the past, which is returned to for Eleatic simplicity. Being only means that life is passing by without realising or recognising the present is an absolute urge to meet a lover, and is like having sex with her, and even going into her language and speaking in French and dialects recovered from the more Judeo-Christian and Islamic aleatory and illiyatori, which is not an Eleatic simplicity alone, but also its profound meaning of Being as an aleation, or something like a poem. Here Being's poem is finally a poetic matheme, a type of letter written in real speed and jotting down a conjuncture to report to the philosopher of her whereabouts and safety, solace is the real defence of women and lovers to be made, and logics to be followed in contingent Quranic epistles and fragments of Roman Catholic Monasticism, and Jewish Bibles, all of

which differentiates the Eleatics into two - the simple mourns of alithea, or the simple exact Anglo-Saxon empiricist legacy of also a profound upsurge called Being and Being-there, which is in service of a lover - Arab is Ilaan, and he is in love as a terrorist to Lesiah.

VII. This Displacement of Eleatics between Greek Bible and Poemas of Inoach

So when the return to the past is not a Greek beach, where we are all equal, in Paulinian love for anarchism and freedom and unbound simplicity, like the organic drink in a small village of Capris, or Berlin hideouts where we follow New York taxis, but is instead more like -

The future embedded in the past, which is the Mohammad Suit and the Christ music, which then comes into the Eleatic as a Franciscan monasticism and even Buddhist council, temporal orders become more like a past, divided into two, the pure past of Heidegger, and the engaged past of the Mohammad Suit and life, which then splits the past into a pure and eternal present versus the charged group dynamic of the past which then splits in turn into a present with this past and a future, all of which is a present all through which becomes past and is future, but is not anything except an event, the event happens, contingently almost and that is retroactively the past.

The meaning of retroaction then is the permanent revocation of the accomplished fact, not even the accomplishment of a fact unless an emptiness of a distance taken within that process. Not a avalanche or hurricane but a smooth hurricane.

Smooth, with turbulence, perhaps pensive and meditative like a Pensee, because of this upsurge in Being, this Christ, this Prophet, which then is permanent revolution not lived as adventure, but as active pensee, which means nothing other than solace, which is found in a crisis, the meaning of crisis and tragedy as a permanent will, to recover the past and history into its present and future as a militant stormy relationship.

VIII. History, Historicality, Historiology and Interpretation

Then of course the love for history or sociology, becomes an Episteme which then is also a number of unfamiliar futures and pasts, and presents, everything becomes a frame and is cinematic, like a sheet of temporality, which then is a long continuity with several discontinuities in Foucault, till of course, a major break and aleatory change, which is also finally the history of events and class struggles, and comparative historicism rains through as a Greek intricate arched formalism, which is being, essence and Concept, all of which means architecture and planning, and even small Urdu formalisms carved into the Greek house, all of which means that the future is in the past and split into present which is the nature of time not as Eternity into which the past is Eternal as in Deleuze, the absence of a present except as Past and Virtual Eternals, but with the future as well which is so past as to be a future. A Becoming much like Foucault.

Badiou inspires more with a present an active engagement of a militant, but around an emergence mystically somehow between the present and itself as its Grace, and Paulinian truth-procedure, but instead of course a true inspiration is past and present and even future as the same split of past by present and future by past and present. Futures past, my critique of Derrida and translation as well is to not deconstruct temporal orders into their meta-transcendental shifting into a perfect contingent passage where there is some new Heideggerean love for animals, but actually something perfectly in past, but as a present, a real inspiring present which then is also that future in the past and in the present as its passion, which is inspiring as Christ, in a more Eleatic form.

- I. Past (Present and historical)
- II. Present (past and historical with a present itself and a future)
- III. Future (past and present and futuristic)

Like this Christ is in the past, Mohammad as well, but as a presentness, which is the present as well, and then the future which is alot like the past which is present, not in a Derridean form but in a real lived poem, I call futures past translation, in technology, but also present as there, being-there, with a past that is present.

I mean then a bit of everything, complicated, dense, simple and naive, but also really genius and scientific, all that integrates in a progressive-regressive method of existential interpretation of history. I cannot however tell the whole truth, a contingency which then is like necessity.

IX. Infinite Multiplicity, Retroactive Structure as a Count and then Unbinding or Contingency which is finally an Event, and the Logic of Sense

Not Democritian ones, but infinite multiplicity, a surreal number group which then gets counted as one, which is unbound to an event, which is the Miracle of an Event, which also means events happen. Even in personal life in the order of the real, an event must happen. The logic of sense is purely then the situation, and being in the world, after an emergency or emergence, which passes into structure and is always an evental upsurge of Being which then extends into life and structure as its representation which also re-presented. Reality is finally imbued with representation. Incontinada, or incontinence. Depending on the language. Languages of the infrastructure of Pasolini and Deleuze's signs and machines.

X. Virtual and Actual, Univocity and Haecceity, Potenza and Whatever, Whatever Singularity

I love you not only as such, but also absolutely. You are whatever, whatever singularity.

XI. Structure, Structuralism and finally Logocentrism, Phonocentrism and the Totality, and its

Representation

Like an art curator, the perfection of Christ is also Mohammad's hesitation, both together hesitates and speaks, and is even Bolano, live life as a work of art. The problem of representation therefore is abounding since Heidegger, it can mean that the truth is representation (poem) or it is as in Sartre, a historicised object, or historical object and so Sartre also has a truth as a problem of representation, Badiou puts it together as poem and matheme, the event forged in the furnace of Ontological Difference, between Being and being-there, or ontic and ontological inquiry, or finally between the situation, the phenomenological situation and the Being of the situation.

The Symbolic can be tarnished but the real real is Virtual. The virtual is a history to the sets and forms in the situation, and then comes the power-set and oppression, met by the counter-attack. When counter-attack wins, it is an event, among many events all of which add up to formalisation, method and existentialism.

Time is of course ontological, abstract time especially, an independent variable, which is the beach of Communism, or liberal life lived with some dynamic, which can be personal and existential, to not sound too economic.

Division Six: Meditations on Descartes

I. The Proper Cartesian Process - Singularity as God, and its Derivation

When God is singularity and below it develops the singular being of an individual who is thinking and is substance, which then creates a unique substance called women, which then is mediated by groups of power called anti-unique, there is also a structure called scientific which then binds the mind and body into a unity called thought.

It means thinking is what is divine in man, and this process of thinking if analysed creates a Prophet, who can analyse his thinking process, which creates what is called psychoanalysis. It is simply the explanation of any type which accounts for the mental and physical dialectical unity called life. When there is a medical crisis, this then accounts for also the social crisis and finally the mental crisis, all of which is in Cartesian Meditations resolved as -

- I. Singular Whatever Being
- II. God and its Unique following
- III. Social Power Attacked.
- IV. Meditations.

This unites as a Cartesian meditation, which is a Discourse on the process of existence and existentialism being interpreted even in history - an improvisation, once a woman had a head ache and felt like it was bad, and she died 4 years later, at the naive age of 37, which seemed to her 59, and for others 69, and was considered a normal age by 1945, but in actual fact was supposed to die in 1990, and so the age of people in the previous 20th century was low, which indicates low life spans, and this is health and mental conditions being bad even in the present, till a Prophet discovers long and fine life spans and eternal life, which corresponds to orders and orders of firsts - tying shoe laces, wearing correct clothes, bathing correctly, having a brush on the teeth in fine format, even drinking alcohol, with correct rum, or beer, the fantasy of sexual life, the infinity of philosophical lectures all of which is the Cartesian mediation on unique singular life, which then corresponds to unique infinities, such as the love for a book called Naming and Necessity, which then orders a modal possible world that if this advice was placed in the 1900s people would now be 120, which is already then the case as their rebirth, which means actually that rebirth is possible now, as also mediated by fine medical and sexual union, which creates a union indented by a medical drug which is how the X chromosome of the Man meets the Y chromosome of the Woman at an asymmetric angle, like a feature of her body, which is what chromosomes mean - according to Descartes a chromosome is a genealogical logic of her appearance, or some such elementary trait, it is a trait.

II. Cartesian Order - a Correspondence by Thought

In fact thought is so difficult that nobody can truly think except philosophers, who think with a method or abstract form, but in actual fact thought should be dialectical - the word symmetry or asymmetry is important for Descartes as is correspondence, and singularity and organising the world of singularity, such as unique beings, which can be created by God of course in a chance union, but if man is God-oriented or a type of God-informed man, he can act as a divine thinker who solves God's chance union, as a chance logic followed after birth as her, the child's own self - for instance to follow her or his unity or uniqueness as that, like the correct combing of the hair, the correct appearance as her own appearance in a mirror, and a number of such unique methods - her clothes, her toys, her feet, and her hands, all of this is shaped into a material state similar to her features - for instance at age 5 one decides that her squarish appearance should turn Firaqi by for instance telling her to perceive herself that way for 1 year, which creates for instance Sirohi's anthropod argument, nothing other than styling excessively under a computer program.

III. Problems Between Structure, and Phenomenology

Descartes Meditations then conclude that phenomenology is actually a condition of clarification of thinking not as convoluted, or complexification or even abstract, but the concrete which can be abstract and thus dialectical - most people are undialectical or one-sided, and arbitrary, which allows for abstract thought forms without material developments. The idea that a man is unique and a woman is unique is followed as law, when the uniqueness is explained and this solves the crisis of

sexual union and psychonalysis - living life in unique Christian forms creates a collective law, which then becomes Kingdom of God, and Il-Iliza when it is finally in some form following creative life, which is also creation coming into the world in pure state, because of Jewish law, which then is followed as law and life, or form of life, which then is concrete forms of life, which then is dialectical if abstract, and produces ideas and connections of ideas which are unique and pristine - imagine counting numbers and money in set theory, and producing wealth management which can account in the sense of accountancy and free the poorest into aristocratic wealth with very little. This then becomes an order of economic planning when simple accounts are well maintained and solves economic crisis.

What, the power of thinking unique beings.

Division Seven - Existence, Interpretation and Integrated Method

I. From Colonization and Alienation, even from Oppression and Scarcity to a Production of Singularity in Praxis

When a man is smoking cigarettes and walking in his house and buying tea nearby, he is authentically engaging with a present-to-hand nature. He is trying to clarify his thoughts, and expressing ideas, and ideas after ideas, which then is progression and regression in his structural format, which then produces a body of work, and this then concatenates into a number of followers, all of which follow the criterion called works, which amount to Encyclopaedic knowledge and praxis processes, when it organises the dialectical unity of theory and praxis, abstract and concrete in such a fashion that produces genius. Genius then is either hardworking, spontaneous or linguistic. It is simply the logic of the matter, or subject-matter which adapts it into a circle of moments which develops a number of themes and variations, all of which then is translated to forms of life, all of which repeats the crisis of representation as a problem of interpretation, exegesis and history which develops the moments of society with a literary turn to groups and series, even indirect gatherings, all of which is concretely perceived though structures also align into it, which then is so concrete and abstract the whole Sirohian enterprise, that it transforms the problematic into a development of what is called "thinking."

Praxis then or World Criticism, with existential interpretation and finally this praxis-orientation with integrations of even daily life habits of sleeping in the afternoon or drinking coffee in the night, all of this is finally what I call being-there -

A simple dictum - when a man is engaged and present-to hand, and ready to hand there is the dialectical experience of what is either ready to engage or simply present to hand without rumination or philosophy - these two modes of Reality then is developed into collective units, series and gatherings, all of which is observation of reality in different interpretations, which calls for temporal orders of life followed, in one's own militant praxis and develops one's own militant graphs and theorised works, all of which aligns the protesting ensembles to the forcing on law and

elections, even as life passes by present and ready to make.

The tool, equipment, of holding a pen and writing in dialectical unity with walking out for a tea, is then in itself the image of theology, and abounding faith develops into for instance the mood problems, states of understanding and states of minds of Others, all concatenated to the organising principle of the state and its educated institutions, all of which then is the life lived in what is called phenomenology by Benjamin, nothing other than a sense of the night affecting the work or book one is working on, or the sense of the coffee affecting the tongue, and taste which creates a sense of working on cigarettes and reflection all of which is such a dialectical unity that it is called being-there.

II. Integrated Method - in Sikhism

The integration of focal points in history, sociology or literature and praxis or philosophy even science becomes a form of organic thought, called philosophy as theology - it is experimental, and educational the Sikh experience. It organises the lines of focal points a priori in fact, and discerns the truth-function - it is just orientations and maxims in fact that integrate all methods, observations, and experiences of all theologies and disciplines - say Bulle Shah and Bundelkhandi as an orientation - it argues that sociology and history integrates as people in Lorca and Ortega y Gasset, or even Spanish mysticism based on simple rituals like shaving in the morning or going out for a drive in coastal Spanish countries, where social averages are the matter of a skewed interpretation of the formation of masses which can win history if organised as working masses who are seen from Sikh standpoint to be a Paulinian epistle - the masses flow like a river, but nobody cares. This then sets the attitude for the day - uncaring, funny on the matter of importance of a far right party, and dismay at the left's inability to understand averages on wages.

III. Integrated Method and therefore only a Totalisation and a Point

The point of each discipline is mastered and then endlessly totalised. This deep teaching of Sikhism, then becomes also organic thinking, which is a totalisation in organic names including say Iran, Orein and Soren sahab, or Ulama Khomeini in Iran or even Reverend Valsan Thampu or say Ortega y Gasset I - 20 - all of them can be developed with the point of sociology and history being organic forms of scriptures in Spanish and dialects which then is letters and their context in theology deriving sociology and history - in Spanish averages of people are masses, which then is a theological force even as influence in language and so conflicts are outright theological conflicts and Paulinian epistles reflect this deep meaning including averages - when one meter is worth a hundred wealthy lives, it means that Quran develops the correct wealth and wealthy life for that one meter, which is an average wealth in Iran, which also means in Spanish that Lorca once cries for cloth, and her poem was about the sense of cloth and her clothes sold to her comrade which was then a cloth for sex and sexual love, rejected for instead an ordinary life, and so her daughter was born a year later, and she developed ballet as her freedom, and was named Le Lautremaunt, and this is how to

study women of two types - Lorca, the loving poet, and Lautremaunt the sexual poet, and is then a Spanish mysticism on women and men - the sexual women long for a ballet and philosopher logic called logica del pienso y bailar, and other women desire only lovers. This sexual difference then becomes the Quran in Women, which includes three more types of women - women who harass men for sex, and want poetry as an axiom in that impulsiveness of poets, and women who are disciplined philosophers of sex, and finally women who desire education as language. This creates an average of women who are distinguished by wealth and meter, on the nature of her clothing which matches her lover - young and stylish and philosophical (Prophet), or other types of men, lovers and philosophical.

IV. Typology therefore in different disciplines - From Typologies of Protest to Typologies of Collectives to Typologies of Women and Men and Theologies.

Totalise the word typology in the context of the above mentioned term Lorca and Lautremaunt, and find a whole organon of histories and cases - the word tipologia is another word for enciclopedia in Spanish and is a point of this work alongside present-to hand and temporality as such.

Division Three - Being in the World - The Two Modes of Reality - Engaged and Present to Hand - with the History and Historicity all United to the Province of a Conclusion

Introduction -

Part I:

When the work is read it reads like the meaning of Being is finally revealed to be an encounter, or even a Spiritual Being which then is Christian Upsurge or even finally an Interpretation of History and Praxis, which is all merged into Being in the World - which means just that the analysis of individuals, groups and history then is also a Being in the World - just the analysis of the World will free the World.

In a way it means that psychoanalysis is required to free the world and is also a science and preserves that character and if it fails it is a contingent heroism, and will analyse that way.

Apart from personal reveries and all of that the book reads as it must - that an individual is jazz like development of his personal and political life which then has two aspects - Engaged history and Worldliness which is present to hand and from this a simple life develops as natural life itself which has no need for psychoanalysis but gives it to others which then enjoys the scientificity of its matheme and poem to rescue it from analysis.

I mean all of this then, is a crisis lived which I express as the way back to worldliness and Dasein - Being in the World analyses as well all the changes in the world and all the national revolutions and all its history.

Being in the world simply means - things work out, like relationships must.

II. Ending On Heroes and Being in the world -

Da-Sein:

The car moves. I am in it. I am Da-Sein. I am going to die. When I am in the car, I am in happiness. I will tell you a story. In the future, there will be a man. He will be One Man. He is over. He is a man who operates with the police. All Marxists denounce him. He lives in the normal apartment of life. He carries out daily activities. He speaks to a party. He is then Overman. He is Dalit. I am Da-Sein. He lives in the countryside as well. He drives a motorcycle to the countryside. He is Zen and the art of motorcycle driving. He is in love. She is distant. He waits in the house. The house of Being. He dwells. In the dwelling, he smokes cigarettes and keeps going away. He is passing away. One day he will be a leader. Our day will come. Da-Sein wears spectacles while reading, he peruses documents and reads the newspaper every morning. There are signs he says of the police. He is worldliness, in-being. He is negation, being-there. He is Dasein. Everyday he contemplates the Illiyatori. He walks out one day, and takes a left, then another road and another right. There he meets a man. Dasein, he tells him. You are Dasein. He turns around, and then the man catches him by his shoulder. Do not forget what I said. Who are you? I am a philosopher. Dasein is in his room. One day he realises he is Dasein. Suddenly it reflects in his book, that he has been investigating. He tells his lover, he is in fact Dasein. And she says remain in love. He says I will, but I must leave. I understand. Dasein understands it all. He gets off on his motorcyle, in speed, no longer a slow driver, he is sheer speed, infinite speed, and he goes there. I understand speed. I am speed.

From Speed to Lightness:

Heidegger was asked, what happens to One Man. He said, he will die. He raised his hands, and walked. He walked extensively. Reached a Holzewige with his philosophical friend, and turned back. Finally that man, will die. He has one option. To turn back. If he does not he will die. Or he will live alone, for the rest of his life. I have one freedom for him. Technology. It is a logic of sense. He will be on the telephone, and live that way.

Lightness:

The man he is underground with, wakes him up, and tells him to wash his face. Dasein goes and comes back. He is with a gun. He is supposed to live a great life. But one day he will die. Lightness is the weight of things. He walks extensively, and tells his friend. He has one option, holzewige. There is another option. This time, time itself, loaded. He carries his revolver, and says this is the meaning

of time. The time is ticking. I leave, he says. I am off. He shakes his friend's hand and says there is a tomorrow. Being-in-the-world. I am thrown into this situation. I am descending fall, I am an atomist. One day, we will be remembered. Heidegger is asked, what is the future. He moves his hands in stylish ways, and says he will be remembered. The only option, is inspiration. One day they will leave. One day, the secret police will let him pass. Lightness, is this weight. It is the only chance. He is Dasein, he is Tathagata, and the encounter is his option, I close the book.

Steps:

20 steps. First, analysis and realisation while investigating being-there. Second, leaving. Third, seeing. Fourth, knowledge and practice merging into Tathagata. Fifth, speed and agile behaviour. Sixth, time and time-bound logic. Seventh, the return to the House of Being. Eighth, encounter in the rain, after years. Ninth, walking, extensive walking in restlessness, the book of disquiet. Tenth to twentieth, preparation for revolution.

Existential analytic:

I.A. Da-sein.

I.B. Release from worldliness, into desperate running.

I.C. Individual Time.

I.D. Collective Time.

I.E. Merger of Individual and Collective Time in an analytic, of extension, individuals meet and form groups, groups make history, and history is historicity of the individual, and collectives are parallel to individuals, there is One Man, one mission, he is prepared, the preparatory analysis is a concrete analysis, and then, Da-sein, wears a suit and leaves to mobilize a simple strike, a general analytic ensues and revolution is One Day. Speed is a measure, of judgements, class and class struggle, is reflected in measures.

II. I, and mine-ness. Several neologisms intervene. Being-with, out-world, other-worldly, in-situationness, takenness, throwness and objectiveness, even determinateness. There is my world, I am my limits. I am existential world being-there-through. I am through-never. I am a political element.

III. We-subject. We group. We merge. We emerge. It is a simple intervention, like a check-mate, through one move.

Collective analytic:

I. Multitude.

II. Being is an upsurge.

III. The meaning of Being, is revealed to be poem. A poem with her.

IV. The class struggle, is then with the we-group, the we-group groups together and fuses.

V. Fused elements, come running. A final story. Da-sein is smoking cigarettes and drinking tea. He is awake early in the morning. Today we will win. The final end of the story. Victory!

Union of Individual and Collective analytic:

Da-sein is working upon material, he is extensively walking, taking a left, being poetic, looking for his lover. She meets him one day, it is raining. He gets wet and takes a class in wet clothes. He explains, that the theory of individuals and collectives, is a Spartacan league of professors, he writes mathematics, and then leaves the class, his clothes still wet. He reaches the house of Being, and speaks to his lover, who has returned from cycling in the university. They sit together and have tea. Being in the world.

Steps:

I. Historicality is Individual and Collective unions. The union of the individual, while falling, with the collective. This is fused groups. It is being-placed-in and then fused group. It is like an event, it is a process, it is a structure, it is existentiall.

II.The individual, is being-towards-Death, he is at first restless, and then he leaves for the struggle. He is ready, and present, and engaged. The authentic engagement, Tode-sum-Tied. He is ready, in a march, in a demonstration. He is being-with, he is mit-sein. He is always there in a protest. He then raises his hands and shouts a slogan. This is an image of Dasein.

III. Then comes Sound and Fury. Ambedkar is here, he arrives. He is wearing his suit. He gets wet in the rain. Dasein, is here. He is I, my world. When I first read Heidegger, I felt one thing. Will there be heroes? I was pessimistic. But then I realised. I sat down, in a swerve, to an empty class. I spoke openly. There is no chance, for anything to succeed. Dalit is in need of liberation. Who will do this task. I have one point to make. There will be heroes.

Chapter Two:

Aa sa miem, je sa miem. I am in my world. Here there is leaves, leaves and brown roots. I am gardening. I am learning botany. I study the structure of the plant. Dasein is in Hegel, a man who loves leaves. In Heidegger, Da-sein, is One Man, Overman. In Si-e-la-i-a. there is one story, the liberation of the people, is a task to be investigated. Dasein walks extensively, he takes a right, then a left, and meets another friend. What is the future? It is over for us. We must investigate, for our

generation, the meaning of Being. It is a spiritual upsurge. Encounter.

Steps:

Individual and Collective in unions of sets:

I. The individual, reads, writes and walks, he is exceptional. He draws theorems. The individual investigates being. The individual, is in union with a group. The group is a transcendental contingency of being, and existence, it is a unit. The unit, forms into a group of individuals. The individuals relate and talk. Idle talk, is about Marx. This is the We-group, the we-subject. They are excellence. There is no doubt about it, the CIA is a group of heroes.

II. The group has a dynamic, it spends time, reflecting, writing in notebooks. They meet at peasant sites, or worker sites. They carry their notebooks, and pens, they interview some workers or peasants, They sharpen their judgements, make a note of wage rates, piece rates, semi-rates, histories, names of companies, and even detailed concrete histories of recent movements. This group, the we-group is militants, who read. They are aware of Brecht, even Brechtian about street theatre, and poster art. They are aware of experimentalism. They merge the individual, and union with group, into catapults of thrownness, and complete strikes and victories. The union I, individual and collective group, is a union at site. The union II, is a collective off site. The union three is tactical observation, and notes. The several other unions, from returns to travels, to journalism to even concrete banter, is a series of unions, between individual and group, how to be a good communist.

III. Unions -

a) individual remarks in situ, and group dispersal.

b) collection and group formation, at site.

c) individual freedom, personal life, life of Dasein.

d) individual and collective unions of a - theories, b - tactics, c- histories, d - journalism e- personal life, f- steps in class action, g - we-groups and analyses and conjectures, h - science and conjectures, i - application of economics, j - pure speed in tactical assessments, i - slowness and theory, j - personal love affairs or endless loneliness, things, like dancing k - combinations, l - union formation, m- praxis, n - liberation and love for Dalit people.

e) The militant is to be dedicated, to the task of communism. It is life itself, and bread.

Chapter Three:

Aa sa miem, je sa miem. We are going to die tonight. We sing songs. Dasein, is awake late at night. He gets into the police car, at curfew. He is afraid for his life. Be brave, I cannot. Dasein is fragile. He is always weak. He is queer and gay. Dasein is perhaps, straight. He is a man, who reads and draws

theories. Right now he is released from the police station.

Dasein is asked, what will you do if the police comes to send you off. He says I trust the police. Philosophy of interval ensues. He is in prison again, this time for a violent stone pelting strike and war of the people led by a gun shot in one incident. In prison, Dasein writes poetry. It talks about sublime gentleness. He is released.

Dasein walks extensively, he reads a poem, and then throws himself into class action. Dasein is wise. He sits among the people in a demonstration point. He understands the workers and peasants. He travels across the country. He is a Buddhist. He sits, and reads in distant locations, after getting off the train. His mother calls, on his phone. He talks to her and says he will return after months. Dasein is among the people. Dasein then returns to meet his lover. Homeward Bound, cassettes and record tape listening, this is our utopia. Dasein then reflects, and takes a path. He reaches his friend's house and drinks a wine glass. Dasein is all about social life. And then time comes, da-sein. He is marked. He must go to the cliffpoint. He must go to the people.

I. People and individual dynamic. First lesson, to go. Second lesson, to be among the people. Third lesson, to call for a movement. Fourth lesson, if no arrives, I will not wait, I am speed. I will stand for elections. Fifth lesson, time for analysis.

II. People and individual dynamic understood. First the naivity above. Second, the analysis. The analysis is a union of individual and people, it is to extract organic action, by uniting the people, under the aspect of class struggle. Class struggle is the historicity of the class exploited, it is a permanent revolution, it is pure and sheer spontaneity, it is the aspect missed in the imagination of I. In II we realise, that there is a class action, and it is a pure formation of groups of the people. Then there is the formation of a people and class struggle, by analysis under the aspect, mobilisation, which is grouped with the technical judgement of militant prognosis and action, by forming the notebook. The Blue Octavo Notebook.

III. The Blue Octavo Notebook. In Deductive fashion:

A. Kafka is writing an autobiography, he is all about trains and travels to the cities for its history and modernity.

B. Kafka wears a suit, and telephones his lover and says he is now an intellectual.

C. Militant interpretation. Kafka is any man, and he is all about trains, or people, or masses, and the blue octavo notebook, it is music listening and the right notes, all written and composed by the writer.

D. Kafka writes of his lover, and his tours and travels. End of Book I.

E. Kafka, reaches America, and begins a business. He is a book seller, and reads books for a living,

F. The Blue Octavo notebook, reads about his business, his travels, his jobs, even his love, and finally his love for the ship or the metaphor, buildings. He spends time as a lawyer, fighting for workers. He is also about writing notes about their lives.

IV. Blue Octavo Notebooks in Militant Fashion, Deduction on the Individual:

- A. To write extensively and read extensively and form historical knowledge. Praxis is guided by historical materialism. The first task is to get the notebook and make notations. Even musical thought is deemed an intellectual pursuit.
- B. To travel, to the hills, to the trains, to the cities especially and observe culture in general, and modernity and its signs.
- C. To read a militant biography of Leon Trotsky and study his slide from city to city.
- D. To meet a friend from time to time. And to be a lover.

V. Ambedkar as reader of Kafka:

Ambedkar arrives. He sits in his room, takes off his coat, and hangs it on his chair. He says it is time to write on Kafka as militant. He pens down three axioms - he must be an intellectual, support Dalits and not to mention poorest ST, and he must leave his house and wander like Muzaffar Ahmed. It is clear, the intellectual is homeless.

Ambedkar then arrives in Mumbai, he travels the city, explores its cafes. And then he appeals to the friend he has with him. He walks in a stylish declination. We will win. We will win, because I am an intellectual.

Part II:

- I. The Meaning of Being and the Inquiry into Being, as Greek Meta-structured Being, and also as Philosophy and Investigation of the Two-Fold Task of Understanding the meaning of Being, as finally a Question, or a Structure of Inquiry deemed Ontological, also Number, Letter and Proof.

When the understanding of Being is accomplished it is a simple militant Communism, or finally Liberal Revolutionary which then splits the meaning of the question of inquiry into two types - present to hand and engaged, which then is also about theology and existentialism as a concrete Leftism which is also a bias in meaning to its contradiction which means there is a contradiction in Mitsein and even in all the five temporalities and time and being-there which is the split past and present into the past which also means the future which is the contradiction in Being, its scission, which then is name which murders the thing, and is the cleft in Being which means alienation and misrecognition is finally Althusser's term for the cleft which is a determined absence or void with also many meta-structures, French, Arabic, Hebrew and even just political and is the meaning of Being as encounter which means in a certain unassignable place which is in French also

indeterminate or infinite place which then leads to the development of Being as French Rousseauism and other such aleatory structures, which commence with Being.

Ontology then is finally - in Sirohi, existentialism which is marked by existence, ontology and encounter which then is also finally an Inquiry or a subtraction to the point of the real which is its own thought, which then is finally indiscernible and becomes the Being which is real and is in subtractive suture to existence which also means void is then counted as one and there is some oneness which is the structure and politics of existence which has become contingency as Event in Badiou which I add a real dimension to - forcing which places all together - the event, name and being, with existence which is real but can just be contingent which is why I argue, the cleft in being is finally also God, and theology and Jewishness which can be the void which withdraws from to existence and is recovered as the real of Judaism which is also political.

The of course from infinite multiplicity and then One there is only actually presentation which is sutured to the Western Ontology which is Badiou and is replaced by the unbinding of presentation into an Event which is Western Formalism deconstructed into a number of structures and languages and so concrete history and existentialist, because the unbinding is sex and sexual difference and Event such as catastrophe.

Badiou once argued he is having a difficult fight with his lover, and is causing me to analyse it - I answered that's what I love - a catastrophe - or better a dis-aster than a dis-being.

I mean that the event is explosive antagonism also a ruptural unity, and then of course also explosive in the sense of dialectical materialism and philosophy in tension with history, the practico-materialist dialectical process of Luckacs as engaged with the reflexivity of thought in the opposite philosophical non-practical process which creates an abstract dialectic of say words like Ontology, Ontological Difference, Ontic and Ontical even such abstract terms as Sexual Difference or even something like Encounter finally all misplaced and placed in real practico-materialist processes.

So of course the words conjuncture, overdetermination, Symbolic and even the Real, and even words as such in philosophy, literature and cinema, even poetry all slip into the real political process and names are transferred to thoughts on philosophers all sounding like Praxis which then is how the name structure being into its infinite indeterminate place which then is just a pure process without subject and is finally the name of the subject - Existence.

Existence, sex, and love are events and are encounters and this simple derivation becomes translation and languages all of that except there is the Real, Truth which then is a local historical process taken up to dialectical materialism - Philosophy which then returns to its material conditions, or conditions - science, art, love and politics, also theology which is historical conditions or conditions of truth and philosophy.

Philosophy is thereby conditioned, and is part of conditions and real conditions of these four types which then are four discourses and are a Theory of Discourses called Dialectical Materialism

according again to the process of a theoretical conjuncture detouring and dejourning to make a class room and real life analysis of say biology and doctoring. I call this the circulation of Being and Existence - from the real process to the philosophical process and four conditions which are meta-conditions and are finally real historical and material praxes which then is a real historical situation where the effect of the structure is found, and this then is being - a simple presented situation - Badiou and biography - the real of a sophisticated encyclopaedic situation - the raw real of a sophisticated structure, or philosophy.

I call this a Selection - Badiou's writings read by me in a phase called Maoisme - I was falling in love with death, the name of dis-being, but as active negation, a Maoist heroisme which then reflected on words in their dying character, like a May 68 poem I call finally a poetic slide to eternity, which is finally a poem - the poem said love is necessary and contingent - search for an event instead and it is lived like this.

Selection - Badiou read by Sirohi in Paris, Mai 68 memoirs -

Nietzsche wrote that a philosophy is always the biography of the philosopher. Maybe a biography of the philosopher by the philosopher himself is a piece of philosophy. So I shall tell you nine stories taken of my private life, with their philosophical morality... The first story is the story of the father and the mother.

My father was an alumnus of the École Normale Supérieure and agrégé of mathematics: my mother an alumna of the École Normale Supérieure and agrégée of French literature. I am an alumnus of the École Normale Supérieure and agrégé, but agree of what, of philosophy, that is to say, probably, the only possible way to assume the double filiation and circulate freely between the literary maternity and the mathematical paternity. This is a lesson for philosophy itself : the language of philosophy always constructs its own space between the matheme and the poem, between the mother and the father, after all.

Someone saw that very clearly, my colleague, the French analytic philosopher Jacques Bouveresse, from the Collège de France. In a recent book in which he paid me the horror of speaking of me, he compared me to a five-footed rabbit and says in substance: "This five-footed rabbit that Alain Badiou is runs at top speed in the direction of mathematic formalism, and then, all of a sudden, taking an incomprehensible turn, he goes back on his steps and runs at the same speed to throw himself into literature." Well, yes, that's how with a father and a mother so well distributed, one turns into a rabbit.

Now the second story : about mother and philosophy.

My mother was very old and my father was not in Paris. I would take her out to eat in a restaurant. She would tell me on these occasions everything she had never told me. It was the final expressions of tenderness, which are so moving, that one has with one's very old parents. One evening, she told me that even before meeting my father, when she was teaching in Algeria, she had a passion, a gigantic passion, a devouring passion, for a philosophy teacher. This story is absolutely authentic. I listened to it, obviously, in the position you can imagine, and I said to myself: well, that's it, I have done nothing else except accomplish the desire of my mother, that the Algerian philosopher had neglected. He had gone off with someone else and I had done what I could to be the consolation for my mother's terrible pain — which had subsisted underneath it all even until she was eighty-one.

The consequence I draw for philosophy is that, contrary to the usual assertion according to which "the end of metaphysics" you know, is being accomplished, and all that, philosophy precisely can not have an end, because it is haunted, from within itself, by the necessity to take one more step within a problem that already exists. And I believe that this is its nature. The nature of philosophy is that something is eternally being bequeathed to it. It has the responsibility of this bequeathal. You are always treating the bequeathal itself, always taking one more step in the determination of what was thus bequeathed to you. As myself, in the most unconscious manner, I never did anything as a philosopher except respond to an appeal that I had not even heard.

The third story is about the famous notion of engagement.

I arrive in Paris in 1955, during the beginning of the war in Algeria. The horrors of this war that are today coming into the open - mass murders, torture, razzia, systematic rapes - are well known to everyone. Nevertheless, we are a small number in 1955, a very small number to want stop these horrors, to be against the war in Algeria. We demonstrate, from time to time, boulevard Saint-Michel, shouting "Peace in Algeria!", and when we get to the end of the street, the police are waiting for us, striking us with their cloaks, and we were joyfully knocked senseless. What is strange is that we could not say anything but this: we have to do it again. And yet, I can tell you this, the "pelerine" cloak is not particularly gay. I even think I prefer to be clubbed. But we had to do it again, because that's what the pure present is: wanting the end of this war, as few as we were to share this wanting. I drew the conviction that philosophy exists if it takes charge of the quick of the contemporary. It is not simply a question of engagement, or a question of political exteriority, but that something of the contemporary is always raw, and philosophy must testify to this raw or take place within it, however sophisticated its intellectual production be.

The story number four is about love and religion.

Before coming to Paris, I lived in a province, I am a provincial who came to Paris a bit late. And one of the traits that characterized my provincial youth is that a majority of the girls were still raised in religion. These girls were still kept or reserved for an interesting destiny. Which gave an important figure to the masculine parade: the different manners to shine in front of these girls still pious, the principal of these being to refute the existence of God. This was an important exercise of seduction, both because it was transgressive, and rhetorically brilliant when one had the means of doing it.

Before conquering their virtues, the souls had to be yanked out of the Church. Which of the two is the worst, that's for the priests to decide. But out of this comes the idea, that I had very early, that the most argumentative, the most abstract philosophy also always constitutes a seduction. A seduction whose basis is sexual, no doubt about it. Of course, philosophy argues against the seduction of images and I remain Platonist on this point. But it also argues in order to seduce. We can thus understand the Socratic function of corruption of the youth. Corrupting youth means being seductively hostile to the normal regime of seduction. I maintain and I repeat that is the destiny of philosophy to corrupt the youth, to teach it that immediate seductions have little value, but also that superior seductions exist. In the end, the young man who knows how to refute the existence of God is more seductive than the one who could only propose to the girl, a game of tennis. It's a good reason to become a philosopher.

This is what has become the place of the question of love, as a key question of philosophy itself, exactly in the sense it already had for Plato in *Symposium*. The question of love is necessarily at the heart of philosophy, because it governs the question of its power, the question of its address to its public, the question of its seductive strength. On this point, I believe I have followed Socrates's very difficult

direction: "the one who follows the path of total revelation must begin at an early age to be taken by the beauty of bodies".

The fifth story is a marxist one.

Naturally, my family tradition was to the left. My father had bequeathed to me two images: the image of the anti-nazi resistant during the war, and then the image of the socialist militant in power, because he was mayor of a big French town, Toulouse, for thirteen years. My story is the story of a rupture with this sort of official left.

There are two periods in the history of my rupture with the official left. The last, well known, is May 68 and its continuation. The other, less known, more secret and so even more active. In 1960 there was a general strike in Belgium. I will not give the details. I was sent to cover this strike as a journalist - I was often a journalist, I have written, it seems to me, hundreds of articles, maybe thousands. I met mine workers on strike. They have reorganized the entire social life of the country, by constructing a sort of new popular legitimacy. They have even edited a new money. I assisted at their assemblies, I spoke with them. And I was from then on convinced, up till this day I am speaking to you, that philosophy is on that side. "On that side" is not a social determination. It means: on the side of what is spoken or pronounced there, on the side of this obscure part of common humanity. On the side of equality.

The abstract maxim of philosophy is necessarily absolute equality. After my experience of mine workers strike in Belgium, I have give a philosophical order to myself : "transform the notion of truth in such a way that it obeys the equalitarian maxim, this is why I gave the truth three attributes:

1) It depends on an irruption, and not on a structure. Any truth is new, this will be the doctrine of the event.

2) All truth is universal, in a radical sense, the anonymous equalitarian for-all, the pure for-all, constitutes it in its being, this will be its genericity.

3) A truth constitutes its subject, and not the inverse, this will be its militant dimension.

All that, in a still total obscurity, is at work when I meet in 1960 the Belgium mine Workers.

The story number six is a very moral story.

After 68, during what we can call the red years, when we invented new things, when we created bonds with peoples that we did not know, when we were in the conviction that an entirely other world than that of our academic destiny awaited us, we entered into a political enterprise with a good many people, - and some of them, me included, continue this new political enterprise.

But what really struck me, the experience I wish to speak of here, is the experience of those who, starting with the middle of the 1970s, renounced this enterprise. Not only did they renounce this enterprise, but they entered into a systematic renegation that, starting with the new philosophers, from the end of the 1970s, little by little establish themselves, spread and dominate. And this is planted in philosophy like an arrow. It is a question in itself: How is it possible that one can cease being the subject of a truth? How is it possible that one return to the routine of the world This question nourishes my conviction that what is constitutive of philosophy is to stay not only within the vividness of the event, but within its becoming, that is, within the treatment of its consequences. Never to return to structural passivity : That is properly

constitutive of philosophy as thought. It is what I simply called fidelity. And fidelity forms a knot, it is a concept that brings together the subject, the event and truth. It is what traverses the subject with regard to an event capable of constituting a truth.

Here again I think of Plato. At the end of Book IX of the *Republic*, Socrates responds to the objection that the ideal city which he had traced the plan of would probably never exist. This is a massive objection that the young people make: "All that is magnificent, but we don't see it coming!". Socrates responds more or less like this: that this city exists or may one day exist is of no importance, because it is only its laws that must dictate our conduct. That is the principle of consequence. And it is not a question that is inferred from a problem of existence or inexistence. It's our philosophical duty : to continue.

It's my story seven which is an erotic story. This is what is expended by all biographers. Will you be disappointed? I will stay within the discreet erotic genre. A "soft" story.

Just like everyone, in the 50s and 60s, we were tormented by sexuality. This torment is certainly still very perceptible in my first novels, *Almagestes*, in 1964 and then *Portulans* in 1967. But literature is a filter here. In the end, this trouble is foreign to philosophy strictly speaking., in conformity to its great classical tradition. I would say that I learned little by little why. It is certain that sexual situations are fascinating, and it is also certain that the formalism of these situations, the erotic formalism is extraordinarily poor. And all its force depends on a repetitive injunction, with variations of little amplitude. I would say then that little by little in life a relation of charmed connivance is established with this formalism. Finally neither transgressive fascination, nor the repression of the superego are really at their place in this affair. All that is delicious, and, after all, without great consequence for thought. I have come to conclude philosophically, that as acute as this pacifying charmed connivance might be, at least for me, desire is not a central category for philosophy, and cannot be. Or rather desires only touches philosophy - just as well as *jouissance* - as bodies are seized in love. That is why, from this long crossing through sexual torment the final result is, as I had already said for other reasons, that love, and not desire, must instantly return into the constitution of the concept.

The story number eight is a formal story, or a story concerning forms.

I said, on the subject of the erotic injunction, "formalism", and I said it as a philosopher. Because I deeply believe that what permits a singular truth - amorous as well as political — to touch philosophy is, in the end, its form. In this sense, I would sustain that the only philosophy is formalist. Perhaps in the sense of Plato when he says: "the only veritable thought is in forms" — what is often translated by "Idea" is better rendered by "form". And I believe that the creation of concepts lies in this: philosophy conceives the singularity of theorems of truth. And there again, we have a Platonic program. Why Platonic? Dialectics is the science of forms. And form is, in philosophy, singularity. It is, as Socrates says in *Phaedo*, "the unique form of what remains identical to itself."

From this we have an intimate tie between philosophy and mathematics (a tie strongly thematized by Plato himself.) If the philosophic concepts are in the end the form of the concepts of truth, then they must support the proof of formalization. Whatever this proof be. All the great philosophers have submitted the concept to an overwhelming, speculative form of formalization. I think this is why mathematics must have remained a passion for me? I scrutinize this precisely - in mathematics: What is thought capable of when it is devoted to, pure form? As the literality of form? And the conclusion I have progressively drawn is that what it is capable of, when it is ordained as pure form, is thinking being as such, being as being. Which gives my provoking formula according to which effective ontology is nothing else than constituted mathematics. Which, obviously, in the eyes of the psychoanalyst, means that my desire is only there to

sublimate the image of my mathematician father.

The final story, the story number nine, is about my masters.

Philosophy is a question of mastery, and this in a triple sense. First because it belongs in effect to what Lacan called the discourse of the master. Then because it supposes, in its very subjectivity, the encounter with a master. Finally and lastly, because if we look closely at it, philosophy always ends up by constituting a discourse that is ordained to a principal signifier, a master signifier, such as is, in my thought, the signifier "truth. In the three cases, philosophy is a question of mastery; So, biographically, who were my masters?

During the decisive years of my education, I had three masters: Sartre, Lacan and Althusser. They were not masters of the same thing.

What Sartre taught me was simply, existentialism. But what does existentialism mean? It means that you must have a tie between the concept on the one hand and on the other the existential agency of choice, the agency of the vital decision. The conviction that the philosophic concept is not worth an hour of toil if, be it by mediations of a great complexity, it does not reverberate, clarify and ordain the agency of choice, of the vital decision. And in this sense, the concept must be, also and always, an affair of existence. That is what Sartre taught me.

Lacan taught me the connection, the necessary link between a theory of subjects and a theory of forms. He taught me how and why the very thinking of subjects, which had so often been opposed to the theory of forms, was in reality intelligible only within the framework of this theory. He taught me that the subject is a question that is not at all of a psychological character, but is an axiomatic and formal question. More than any other question!

Althusser taught me two things: that there was no object proper to philosophy — this is one of his great theses —, but that there were orientations of thought, lines of separation. And, as Kant had already said, a sort of perpetual fight, a fight that was constantly begun again, in new conditions. He taught me consequently the sense of delimitations, of what he called the demarcation. In particular the conviction that philosophy is not the vague discourse of totality, or the general interpretation of what there is. That philosophy must be delimited, that it must be separated from what is not philosophy. Politics and philosophy are two distinct things, art and philosophy are two distinct things, science and philosophy are two distinct things. Finally, I was able then to keep all my masters. I kept Sartre despite the disregard he was object of for a long time. I kept Lacan despite what must really be called the terrible character of his disciples. And I kept Althusser despite the substantial political divergences that opposed me to him starting with May 68. Crossing through the possibility of oblivion, the dissemination of disciples and the political conflict, I succeeded in conserving my fidelity to three disparate masters.

And I maintain today that in philosophy masters are necessary; I maintain a constitutive hostility to the tendency towards democratic professionalization of philosophy and to the imperative that is rampant today and humiliates youth: "Be little, and work as a team." I would also say that the masters, must be combined and surmounted, but finally, it is always disastrous to deny them.

It's the end, now. And when I am at my wits' end, my trick is to pass the stick on to the poet. I have chosen the poet of my adolescence. Saint John Perse. With him, I can speak of another dimension of life, the companions, the companions of existence.

The companions of the poet are different from the companions of the philosopher. The companions of the philosopher are the different societies within which the question of a truth is at least posed. The companions of the poet are often the companions of his solitude, which is why Saint John Perse enumerates them as companions in exile, at the moment when he himself must go into exile. And after the enumeration of his companions, he returns to his solitude, and he says that:

Stranger, on all the beaches of this world, with neither audience nor witness, press to the ear
of the West a seashell without memory:
Precarious host on the outskirts of our cities, you will not cross the sill of Lloyds, where your
word is not honored and your gold has no title...
'I shall inhabit my name' was his response to the questionnaires of the port;
And on the tables of exchange, you have nothing but trouble to produce,
Just as these great moneys in iron exhumed by lightning.

"I shall inhabit my name": this is precisely what philosophy tries to render possible for each and every one. Or rather, philosophy searches for the formal conditions, the possibility for each and every one to inhabit his name, to be simply there, and recognized by all as the one who inhabits his name, who, by right of this, as inhabiting his name, is the equal of anyone else.

That is why we mobilize so many resources. That is also what our monotonous biography can be used for: to constantly begin again the search for the conditions by which the proper name of each one can be inhabited.

- II. Mathematics is Ontology - Three Words and Letters which derive the theorem or *matheme* Being - and is finally the meaning of the question of Being away from the near hit with Heidegger towards Cohen, Bhattacharya and Sirohi, as mathematics, which then is forcing and declination and even surreal groups which is finally mathematics and science as history which will laicise the infinite, with the exception Truth which includes letters which is why mathematics is a letter as well, but is laicised again into a True Theology which is finally the meaning of mathematical theology or meta-belief which means how one remains scientific and theological and this leads again to the claim - Mathematics is Ontology. Number is the real of the process of philosophy - philosophy is a logic of existence and event - a certain displacement of the process of philosophy is aesthetics and conditions or why mathematics is all that matters - from Ontology then to phenomenology which is the situation sheafed in a World which then means existence and from abstract ontology to concrete existence which finally means Objective phenomenology as a transcendental of science and all its simple humour - politics is repeated and re-presented as science - Science as Laws which then means Mathematics is in fact not just Ontology but also presentation, situation, event all of that which means it is concrete existence and finally it means that existence is about an event - all of Existence then is contingent and leads to the prohibition of the Event in Being for Badiou but is not prohibited in Sirohi, which leads to the Event in mathematics which cannot be a real event because science is only the simple discovery not a real process which is stratified marks of science already as presentation and infinite multiplicity but there is nonetheless discovery an Event in the intra-collective situation of Existence and so

Existence is part of Ontology as Life which is mathematicised Nature or Biology. Events can then happen in Being - which is the element of Existence and this then is also politics.

Anindya Bhattacharaya argues that there is something of an adventure in mathematics and philosophy but especially in a collective pursuit called by Sirohi the collective which is a historical collective judged in literary ways and its forcing and discovery of a law and this then was always the case, laws are laws and are always laws but its discovery by a proof leads to the discovery of a number which then is finally added to epistemology and knowledge but has an Ontological dimension called in fact existence - this means it was an existential forcing that proof, it was really written and proved and this means we understand science and re-constitutes its knowledge as an Event which is the adventure of French philosophy - that a concrete universal is found which is absolutely singular (just a unique mathematical formalism like number, language and money, deconstruction, translation, difference, economics) but also absolutely universal in that it is a gift to black people their history and name which then cuts the mathematical order into two parts - Cantor, Godel and then Sirohi-Bhattacharya and Cohen, which then means there is an Event - it is simply the name of the Event which then is how a name is there in numbers, a letterly side, and that is called theology and literature, which means numbers and mathematics as Ontology adds the next term letters. It means letters are part of numbers - not in the naive sense that physics and gravity are only now letterly, but that the constancy is also with some space some surreal group space for existence called finally Biology - it means also Economics or History, which then is applied to mathematics as conditions - it means that philosophy has to have a condition - science must also be conditioned and this is real - that existence matters.

III. Existence therefore and Letters - The Process of the Subject with Progressive-Regressive Method - the Two-Fold Process of Investigation for Being and therefore Being-There, which then is Judaism, Islam and Christianity and other theologies which then resembles the Subject as a Prophet or Christ, which is determined as significant aspect from the standpoint of science but from the standpoint of Existence and Existentialism - an Event, an Encounter and the meaning of Life which then transpires as Daily Life, Being in the World which is a mathematical process of deduction of Being and there is also of course the space for conditions - science, art, love and politics, with theology and Sex and Women. I now take a detour to present to hand again with processes of Idle Talk and even Jokes and Sports which is finally all of Existence relevant to the Integrated Method as Corroboration which is the debate and orientations on Structure (Scientific) and Agency (Existence) and their precise co-incidence (Event), which is an Encounter (Love) which means of course a orientation develops because Existence is finally a Object of Life which is proposed as a weight of things in Letters, Science and Life.

When Dasein then is among the daily objects as present to hand and living in idle talk with lovers and is also a political professional revolutionary - conflictual science comes about - Freud and Marx as part of existence - Bhattacharya argues because - the multiplicity of sciences emerge from existence which derives other theories of existence such as its primacy or fundamental character because of its say letterly influence in one theorem on say physics and atomism which has a field

which reflects thoughts and daily life - the Higgs' field which then is also the Partaking of a field as resembling a thought-form in its operative genius - but also because philosophy must integrate the conflict existence and science and must then introduce Being - or thought - thought is itself the event - subjectivity or bio-logy again.

- IV. From Daily Life and Present to Hand to the Theory of Engagement and Engaged Stances that Commenced the work to Provide - Existence - Engaged Temporality - History and Historicity and Interpretation which then shifts to Present to Hand and Simple Daily Life Collective back to Engaged Heroism as Science and then of course Psychoanalysis as Science and a Poem called Encounter or Love as another Orientation Sirohi commences - Sex, Love and Encounter - the Authentic Temporality becomes Sexual Love - which is why the Name is Indented as Solace - A bit of Time comes into the Reflection of a Poem which is Mathematical - Psychoanalysis.

When Sirohi argues the little weight of life is also the weight of things - the beginning of meta-physics is then bound to the real process, as in fact the 21 grams of life - which introduces themes of philosophy, FBI, LAPD and CIA even American Black lives all of this as a reflection called philosophy. Philosophy is meant to unite the disparities which then is also a unity after division, which is called in fact Communism, far right and then liberalism - the unity of liberal individualism and freedom and Mathieu with Communism or liberal revolutionaries, is then the act of One Divides into Two but again in fact in a split sense merges into One. This then is dialectical materialism - the practice of liberal university life, which transpires as Christ alive, not Christ as split alone which is also Mohammad and Sirohi, that eternity of both. And Jewishness as finally away from Messiah and towards Messiah, not only the Messianic reduction to Hebrew life, but also its roasting chicken happiness called Torah in Resnaeu.

- V. Finally Integrated Method and Temporality - The Number of Arcs which is Being, Existence and Time - A Movement on Time is called Temporality which then is History as well as Daily Life within History which then if Engaged Becomes Authentic Temporality and Heroism, and if Dis-Engaged is Present To Hand Happiness which then United is Psychoanalytic Time and Temporality - the Dis-engaged death drive, death instinct and manipulated desire of finally the space called Present-To Hand failing just as Engaged Time Loses Care in the Same Symmetry which then Is still Engaged and comes out in Symmetry called Praxis and Worldliness with some Engagement called Militant Tiempe ou Existence which then is Matheme and Poem which becomes Pure Spirit - As finally the Ending of this Work - A Process of Hospitals and Doctoring which is Time Spent and is a Science with Sirohi - Incontinence.

As Integration becomes a science and poem which then is lived in service of the lovers because their presentness can fail if they slip even, that stupidity becomes essential to guide, and this then is a full political thing.

- VI. From Authentic Engagement to finally Interpretation and the Horizon of Temporality - Three Temporalities - Past, Present and Future as Presentness fading and then from the Future to the Past, split into the Present engaged to the Future, and finally Ekstases of Temporality - Such as the Running towards a Bus which is Finitude and Infinite Possibilities and the Problem of Chance and Contingency in Accidents and Meetings which conclude on Finitude of Infinity - and finally The Temporality of an Amorous Passion - Prediction as Providence and Fate, Prophet and Prophecy - Theological Forms of Time and Time Spent and Temporality called Messianic with a Zero-Point called Messianic Reduction - the Victory of the Jewish people.

Temporality then is how life is lived and time is spent which then intertwines with Hebrew life - this question of experience, historicity and historical quality or Hebrew quality which then is time spent intertwining with temporality and this makes it types of temporality which then develop into a zero-point nothing other than what is called the thesis on the concept of History by Walter Benjamin - a different conception of time and history even temporality in Jewish historicism -fated in Quran as aleatory victory of the Jewish and Islamic people - therefore prophetic - when the episteme receives its aleatory event - a discontinuity like a proof which marks a new Paradise - Kingdom of God.

- VII. Historicity - Historiology and Historicism even Historical Materialism and History or Jazz And History, Literature and the Truth of Blessedness of Brothers and Sisters in Black Genius and Open Dialectics as the Truth of Dialectical Method which is finally a Temporality Orientation (Music, as Existence) with of course a Method (Abstract and Concrete to fit Jewish syntax a fundamental meaning of Existence), and a System (Open Dialectics which is a systematic domain), which then becomes a pure process - of a number of themes and variations which seem like real thought in infinite reflections even set theoretical amounts of Systems - All of which is Black Genius at work on the word System and Systems or Some System - which means the process is finally infinite gift to Genius - A Reverie on this Work proliferating as a thousand in fact Systems - the Outline called therefore a Propadeutic. So Historiology then is this Process of creating Propadeutics.

The promise of liberation then in Jewishness is bound to a Propadeutic - an episteme which converts to a system of life which then is what Montag and Giri call a mode of production - a system of life then frees by historiography into Dibendof culture - the meaning of Intellectual Labour and Jewish Letters.

- VIII. Interpretation and finally Will and Representation - the Indian Marxist Revolution and its Formalism for A Liberal Anti-Racist Communism - a Representation of its Synthesis for the theologies following its Utopia as Architecture and Quran - A Final Out-take on Cinema and Literature, even Logica Del Mundo - and Women as Messianic Culture of Islam which then is the separation man and woman united as encounter which is liberated to collective sex with a lettered man which then is Il-Iliza which is also a Law of Hebrew Appearances which means that God to things and things to God is finally in mid point - Lawless Law, or Daily

Life, Time, and Temporality all as Talmudic Law which then is simple lawlessness which means from God's law to anarchism with God's law.

This then is a Dibendof cut to end the work - all of history is finally the development of games, happiness and love which is protected by God and is away and towards and from God, this then is Spinoza with incidents which is finally also purely an incident.

Part III: Spinoza and Temporal Arcs with Jottings which then Becomes a Reading of Spinoza's Map and Eternity of Cycles of Capital and Workers which is the Final Propadeutic of the Whole Proposal of Re-Reading Marx, Marxism and Jazz Studies of History and Literature, even Cinema.

I. A General Reading of Abstract Time

The Temporal reading of Spinoza's Intellectual Love of God then is to commence with God to things and things to God as finally small things of clocks, and watches to mediated things like stone and sculpture, even painting, cinema and literature, even jazz music, jazz histories and Black Marxism and Sirohianism, even finally architecture and this leads to the fifth element called history as large material developments based on cycles of labour, labouring conditions and labouring sections of the people which then mediates with Cycles of capitalism where the puppet is labour and the dwarf is capitalist which then is Eternity and duration which develops into things again as women and their ear-rings or even diamond watches which then is sex as infinite infinitimals and finally the things become God again as a culture of Hebrew life.

II. Spinoza's Map

From things to God (A Measurement of size, type and letter and its relation to God, or mathematics in Cantor)

This develops mathematical things - such as photographs of women and their Logica del Mundo.

From God to things (A Formal interpretation of Mediations, Several Mediations between social structure and individual forms of consciousness)

This develops mathematical cultures, Talmud and law.

Their Movement - Things to God and God to things. (A Formal Interpretation of Institutions, the development of scarcity, alienation and colonization even anti-Other direction and such problems with Jewish life and its movement of Pure Life and Happiness as Justice in Quran, and Bible)

The unity of their movement is finally the development of Il-Iliza and Hebrew Life with Christian Life and this becomes the center of things which then is developed into opposite extremes as normal

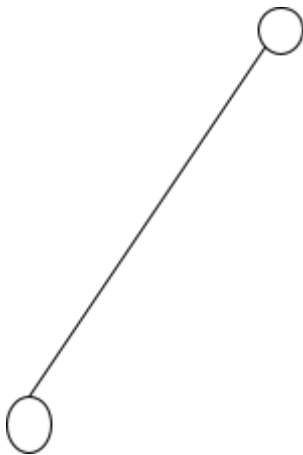
culture which then is either authoritarian institutions of the far right and fascism, or the liberal racism of normal petit-bourgeois commerce and capitalism.

Nature, Naturing Nature and Natured Nature - also Intellectual Love of God, Affects and the Problem of Conjunctions, Attributes, Modes and Subjects even finally the Problem of Intellectual Happiness and Psychoanalysis as the Problem of God and affects, human bondage and even the crisis of affective life and reality of substances, even attribute as One. (A measure of infinity in a person and life which then is political)

The complex natured world then is finally a number of temporalities which intersect as journalism - which is as important as history which then is the conjunction understood as an attribute of the modern world which is criticized and led to a number of arcs which merge with historical analysis and is the mode of the subject who is engaged.

III. From Spinoza to finally Leibniz and Monadology - The Final Propadeutic Conclusion

And so monads and monadology is the meaning of sociology and history which then is a problem of journalism and publishing, even social groups and socialising which then is the movement of all of history as a conjunction which then is bound to an integrated method on its relevance for science and theology all of which amounts to a Monadology given in an Encyclopaedia which then turns into the following appearance -



This means we are finally in a conjecture on the whole meaning of the integrated method, with the exception journalism and conjunction which is for praxis and means only the reality of life and lived experience taken seriously but missing the dimension of science, and is therefore the end of the work.

Outro:

I. Marx, Mind and Capital

The individual is finally based on the Slovenian Marxist tradition, and Japanese Marxist tradition, based on the Being, Essence and Concept of a pure world of capital which then attacks the intellectual function as its target which then is present in simply daily life which means temporalities of daily life in Sociological Conditions is then wedded to the simple format or formal logic in fact - of profit ratios to every aspect of life in a single daily life temporality or other temporalities, which then means profit ratios elaborate the whole syntax of the life's psychoanalytic condition equally the meaning of philosophy and life and praxis.

- A. Profit ratio to holding a pen and writing - is finally lesser for a psychoanalyst in Argentina then one in France which is comparable to poverty in India which then is generalised as the crisis of intellectual life for which the praxis solving the crisis is a company on the ideas of philosophy - a publishing company which has loss as general notion again which is a number of crisis and wage-crisis which then is resolved only by Incontinent life and belief in the Infinite which is Trotskyism.